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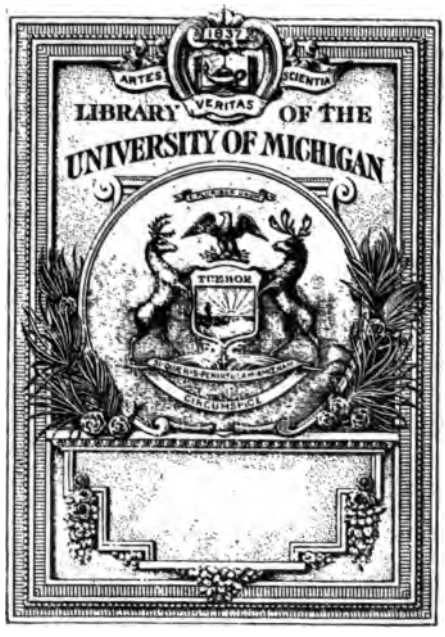

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WORKS

BY

THE LATE

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THE

VISHŃU PURÁŃA:

A SYSTEM

OF

HINDU MYTHOLOGY AND TRADITION.

TRANSLATED

FROM THE ORIGINAL SANSKRIT,

AND

ILLUSTRATED BY NOTES

DERIVED CHIEFLY FROM OTHER PURÁŃAS,

BY THE LATE

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VISHŃU PURÁŃA.

BOOK I. (continued).

CHAPTER XV.

The world overrun with trees: they are destroyed by the Prachetasas. Soma pacifies them, and gives them Márishá to wife: her story: the daughter of the nymph Pramlochá. Legend of Kańdu. Márishá's former history. Daksha the son of the Prachetasas: his different characters: his sons: his daughters: their marriages and progeny: allusion to Prahláda, his descendant.

WHILST the Prachetasas were thus absorbed in their devotions, the trees spread, and overshadowed the unprotected earth; and the people perished. The winds could not blow; the sky was shut out by the forests; and mankind was unable to labour for ten thousand years. When the sages, coming forth from the deep, beheld this, they were angry, and, being incensed, wind and flame issued from their mouths. The strong wind tore up the trees by their roots, and left them sear and dry; and the fierce fire consumed them; and the forests were cleared away. When Soma (the moon), the sovereign of the vegetable world, beheld all except a few of the trees destroyed, he went to the patriarchs, the Prachetasas, and said: "Restrain your indignation, princes, and listen to me. I will form an alliance between you and the trees. Prescient of futurity, I have

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nourished, with my rays, this precious maiden, the daughter of the woods. She is called Márishá, and is, assuredly, the offspring of the trees. She shall be your bride, and the multiplier of the race of Dhruva. From a portion of your lustre and a portion of mine, O mighty sages, the patriarch Daksha shall be born of her, who, endowed with a part of me, and composed of your vigour, shall be as resplendent as fire, and shall multiply the human race.

"There was formerly (said Soma) a sage named Kańdu, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomatí river. The king of the gods sent the nymph Pramlochá to disturb his penance; and the sweet-smiling damsel diverted the sage from his devotions. They lived together, in the valley of Mandara, for a hundred and fifty years, during which the mind of the Muni was wholly given up to enjoyment. At the expiration of this period, the nymph requested his permission to return to heaven; but the Muni, still fondly attached to her, prevailed upon her to remain for some time longer; and the graceful damsel continued to reside for another hundred years, and delight the great sage by her fascinations. Then again she preferred her suit to be allowed to return to the abodes of the gods; and again the Muni desired her to remain. At the expiration of more than a century, the nymph once more said to him, with a smiling countenance: 'Brahman, I depart.' But the Muni, detaining the fine-eyed damsel, replied: 'Nay, stay yet a little; you will go hence for a long period.' Afraid of incurring an imprecation, the graceful nymph continued with the sage for nearly

two hundred years more, repeatedly asking his permission to go to the region of the king of the gods, but as often desired, by him, to remain. Dreading to be cursed by him, and excelling in amiable manners, well knowing, also, the pain that is inflicted by separation from an object of affection, she did not quit the Muni, whose mind, wholly subdued by love, became, every day, more strongly attached to her.

"On one occasion the sage was going forth from their cottage in a great hurry. The nymph asked him where he was going. 'The day', he replied, 'is drawing fast to a close. I must perform the Sandhyá worship; or a duty will be neglected.' The nymph smiled mirthfully, as she rejoined: 'Why do you talk, grave sir, of this day drawing to a close? Your day is a day of many years,—a day that must be a marvel to all. Explain what this means.' The Muni said: 'Fair damsel, you came to the river-side at dawn. I beheld you then; and you then entered my hermitage. It is now the revolution of evening; and the day is gone. What is the meaning of this laughter? Tell me the truth.' Pramlochá answered: 'You say rightly, venerable Brahman, that I came hither at morning dawn. But several hundred years have passed since the time of my arrival. This is the truth.' The Muni, on hearing this, was seized with astonishment, and asked her how long he had enjoyed her society. To which the nymph replied, that they had lived together nine hundred and seven years, six months, and three days. The Muni asked her if she spoke the truth, or if she was in jest; for it appeared to him that they had spent but one day together. To which Pramlochá replied, that she

should not dare, at any time, to tell him who lived in the path of piety an untruth, but, particularly, when she had been enjoined, by him, to inform him what had passed.

"When the Muni, princes, had heard these words, and knew that it was the truth, he began to reproach himself bitterly, exclaiming: 'Fie, fie upon me! My penance has been interrupted; the treasure of the learned and the pious has been stolen from me; my judgment has been blinded. This woman has been created, by some one, to beguile me. Brahma is beyond the reach of those agitated by the waves of infirmity.[1] I had subdued my passions, and was about to attain divine knowledge. This was foreseen by him by whom this girl has been sent hither. Fie on the passion that has obstructed my devotions! All the austerities that would have led to acquisition of the wisdom of the Vedas have been rendered of no avail by passion that is the road to hell.' The pious sage, having thus reviled himself, turned to the nymph, who was sitting nigh, and said to her: 'Go, deceitful girl, whither thou wilt. Thou hast performed the office assigned thee by the monarch of the gods,—of disturbing my penance by thy fascinations. I will not reduce thee to ashes by the fire of my wrath. Seven paces together is sufficient for the friendship of the virtuous: but thou and I have dwelt together.* And, in truth, what fault hast

[1] Or, 'immersed in the six Úrmis' (ऊर्मिषट्क), explained hunger, thirst, sorrow, stupefaction, decay, and death.

* न त्वां करोम्यहं भस्म क्रोधतीव्रेण वह्निना।
सतां सप्तपदं मैत्र्यमुषितोऽहं त्वया सह॥

thou committed? Why should I be wroth with thee? The sin is wholly mine; in that I could not subdue my passions. Yet fie upon thee, who, to gain favour with Indra, hast disturbed my devotions,—vile bundle of delusion!'

"Thus spoken to by the Muni, Pramlochá stood trembling, whilst big drops of perspiration started from every pore; till he angrily cried to her: 'Depart, begone.' She then, reproached by him, went forth from his dwelling, and, passing through the air, wiped the perspiration from her person with the leaves of the trees. The nymph went from tree to tree, and, as, with the dusky shoots that crowned their summits, she dried her limbs, which were covered with moisture, the child she had conceived by the Ŕishi came forth from the pores of her skin, in drops of perspiration. The trees received the living dews; and the winds collected them into one mass. This", said Soma, "I matured by my rays; and gradually it increased in size, till the exhalation that had rested on the tree-tops became the lovely girl named Márishá. The trees will give her to you, Prachetasas. Let your indignation be appeased. She is the progeny of Kańdu, the child of Pramlochá, the nursling of the trees, the daughter of the wind and the moon. The holy Kańdu, after the interruption of his pious exercises, went, excellent princes,* to the region of Vishńu, termed Purushottama,

* The word "princes" is here supplied by the translator; and, for its epithet, "excellent", all the MSS. I have seen give सत्तमः, an adjective in the singular number, and belonging to Kańdu.

where, Maitreya,[1] with his whole mind, he devoted himself to the adoration of Hari; standing fixed, with uplifted arms, and repeating the prayers that comprehend the essence of divine truth."[2]

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[1] There is some confusion, here, in regard to the person addressed: but the context shows that the insertion of Maitreya's name is an inadvertence, and that the passage is a continuation of Soma's speech to the Prachetasas.

[2] The phrase is ब्रह्मपारमयं * * जपम् । 'made up of the further boundary of Brahma'; implying either 'comprehending the Supreme or Brahma, and transcendental wisdom, Pára'; or 'consisting of the furthest limits (Pára) or truths of the Vedas or Brahma'; that is, being the essence of the Vedánta philosophy. The hymn that follows is, in fact, a mantra or mystical prayer, commencing with the reiteration of the word Para and Pára; as:

पारं परं विष्णुरपारपारः
परं परेभ्यः* परमार्थरूपी ।
स ब्रह्मपारः परपारभूतः
परः पराणामपि पारपारः ॥

Para means 'supreme, infinite'; and Pára, 'the further bank or limit', the point that is to be attained by crossing a river or sea, or, figuratively, the world or existence. Vishńu, then, is Paraḿ, that which nothing surpasses; and Páraḿ, the end or object of existence: he is Apárapárah', the furthest bound of that which is illimitable, or space and time: he is Paraḿ parebhyah', above or beyond the highest, being beyond or superior to all the elements: he is Paramártharúpí, or identical with final truth, or knowledge of soul: he is Brahmapárah', the object or essence of spiritual wisdom. Parapárabhútah' is said to imply the further limit (Pára) of rudimental matter (Para). He is Parah', or chief, Paráńám, of those objects which are beyond the senses: and he is Párapárah', or the boundary of boundaries; that is, he is the comprehensive

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* The MSS. which I have examined exhibit, without exception, परः परेभ्यः.

The Prachetasas said: "We are desirous to hear the transcendental prayers by inaudibly reciting which the pious Kańdu propitiated Kesáva." On which Soma repeated as follows: "'Vishńu is beyond the boundary of all things; he is the infinite; he is beyond that which is boundless; he is above all that is above; he exists as finite truth; he is the object of the Veda; the limit of elemental being; unappreciable by the senses; possessed of illimitable might. He is the cause of cause; the cause of the cause of cause; the cause of finite cause; and, in effects, he, both as every object and agent, preserves the universe. He is Brahma the lord; Brahma all beings; Brahma the progenitor of all beings; the imperishable. He is the undecaying, eternal, unborn Brahma, incapable of increase or diminution. Purushottama is the everlasting, uncreated, immutable, Brahma. May the imperfections of my nature be annihilated (through his favour).' Reciting this eulogium, the essence of divine truth, and propitiating Kesáva, Kańdu obtained final emancipation.*

"Who Márishá was of old, I will also relate to you; as the recital of her meritorious acts will be beneficial to you. She was the widow of a prince, and left childless at her husband's death. She, therefore, zealously worshipped Vishńu; who, being gratified by her adoration, appeared to her, and desired her to demand a

investure of, and exterior to, those limits by which soul is confined; he is free from all incumbrance or impediment. The passage may be interpreted in different ways, according to the ingenuity with which the riddle is read.

* *Siddhi*, in the original.

boon: on which she revealed to him the wishes of her heart. 'I have been a widow, lord', she exclaimed, 'even from my infancy; and my birth has been in vain. Unfortunate have I been, and of little use, O sovereign of the world. Now, therefore, I pray thee, that, in succeeding births, I may have honourable husbands, and a son equal to a patriarch (amongst men). May I be possessed of affluence and beauty; may I be pleasing in the sight of all; and may I be born out of the ordinary course. Grant these prayers, O thou who art propitious to the devout.'* Hŕishíkeśa, the god of gods, the supreme giver of all blessings, thus prayed to, raised her from her prostrate attitude, and said: "In another life you shall have ten husbands of mighty prowess, and renowned for glorious acts. And you shall have a son, magnanimous and valiant, distinguished by the rank of a patriarch,† from whom the various races of men shall multiply, and by whose posterity the universe shall be filled. You, virtuous lady, shall be of marvellous birth;‡ and you shall be endowed with grace and loveliness, delighting the hearts of men.' Thus having spoken, the deity disappeared; and the princess was, accordingly, afterwards born as Márishá, who is given to you for a wife."[1]

[1] This part of the legend is peculiar to our text; and the

* रूपसंपत्समायुक्ता सर्वस्य प्रियदर्शना ।
अयोनिजा च जायेयं त्वत्प्रसादाद्धोक्षज ॥

† पुत्रं च सुमहात्मानमतिवीर्यपराक्रमम् ।
प्रजापतिगुणैर्युक्तं त्वमवाप्स्यसि शोभने ॥

Márishá was, thus, promised a son "endowed with the attributes of a patriarch."

‡ *Ayonija.*

Soma having concluded, the Prachetasas took Márishá, as he had enjoined them, righteously to wife, relinquishing their indignation against the trees; and upon her they begot the eminent patriarch Daksha, who had (in a former life) been born as the son of Brahmá.[1]

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whole story of Márishá's birth is nowhere else so fully detailed. The penance of the Prachetasas, and its consequences, are related in the Agni, Bhágavata, Matsya, Padma, Váyu, and Brahma Puráńas; and allusion is briefly made to Márishá's birth. Her origin from Kańdu and Pramlochá is narrated in a different place in the Brahma Puráńa, where the austerities of Kańdu, and the necessity for their interruption, are described. The story, from that authority, was translated by the late Professor Chézy, and is published in the first number of the Journal Asiatique.

[1] The second birth of Daksha, and his share in the peopling of the earth, is narrated in most of the Puráńas in a similar manner. It is, perhaps, the original legend; for Daksha seems to be an irregular adjunct to the Prajápatis or mind-born sons of Brahmá (see Vol. I., p. 100, note 2); and the allegorical nature of his posterity in that character (Vol. I., p. 109) intimates a more recent origin. Nor does that series of descendants apparently occur in the Mahábhárata; although the existence of two Dakshas is especially remarked there (Moksha Dharma):

तस्माद्वै नामनी लोके दक्षः क इति चोच्यते ।*

In the Ádi Parvan, which seems to be the freest from subsequent improvements, the Daksha noticed is the son of the Prachetasas. The incompatibility of the two accounts is reconciled hy referring the two Dakshas to different Manwantaras; the Daksha who proceeded from Brahmá as a Prajápati being born in the first, or Swáyaṁbhuva, and the son of the Prachetasas, in the Chákshusha, Manwantara. The latter, however, as descended from Uttánapáda, should belong to the first period also. It is evident that great confusion has been made, by the Puráńas, in Daksha's history.

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* *Mahábhárata, Śánti-parvan*, 7573.

This great sage, for the furtherance of creation, and the increase of mankind, created progeny. Obeying the command of Brahmá, he made movable and immovable things,* bipeds and quadrupeds,† and, subsequently, by his will, gave birth to females, ten of whom he bestowed on Dharma, thirteen on Kaśyapa, and twenty-seven, who regulate the course of time, on the Moon.[1] Of these, the gods, the Titans,‡ the snake-gods, cattle, and birds, the singers and dancers of the courts of heaven, the spirits of evil,§ and other beings, were born. From that period forwards, living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated,—by the will, by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints.‖

MAITREYA.—Daksha, as I have formerly heard, was born from the right thumb of Brahmá. Tell me, great Muni, how he was regenerate as the son of the Prachetasas. Considerable perplexity also arises in my mind, how he, who, as the son of Márishá, was the grandson of Soma, could be also his father-in-law.

PARÁŚARA.—Birth and death are constant in all creatures. Ŕishis and sages, possessing divine vision,

[1] That is, they are the Nakshatras or lunar asterisms.

* The Sanskrit has *avara* and *vara*, "inferior" and "superior"; and these epithets, not being given in the neuter, but in the masculine, refer to *putra*, Professor Wilson's "progeny".

† See *Original Sanskrit Texts*, Part I., pp. 26 and 27.

‡ *Daitya.*

§ *Dánava.*

‖ See *Original Sanskrit Texts*, Part I., p. 27.

are not perplexed by this. Daksha and the other eminent Munis are present in every age, and, in the interval of destruction, cease to be.[1] Of this the wise man entertains no doubt. Amongst them of old there

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[1] 'They are removed' (**निरूध्यन्ते**), which the commentator explains by **सुसुप्तवल्लीयन्ते**। 'are absorbed, as if they were fast asleep.' But, in every age or Yuga, according to the text,—in every Manwantara, according to the comment—the Ŕishis reappear; the circumstances of their origin only being varied. Daksha, therefore, as remarked in the preceding note, is the son of Brahmá, in one period, the son of the Prachetasas, in another. So Soma, in the Swáyaṁbhuva Manwantara, was born as the son of Atri; in the Chákshusha, he was produced by churning the ocean. The words of our text occur in the Hari Vaṁśa,* with an unimportant variation:

उत्पत्तिश्च निरोधश्च नित्यं भूतेषु पार्थिव।
ऋषयोऽत्र न मुह्यन्ति विद्वांसश्चैव ये जनाः॥

'Birth and obstruction are constant in all beings. But Ŕishis, and those men who are wise, are not perplexed by this'; that is, not, as rendered above, by the alternation of life and death, but, according to the commentator on the Hari Vaṁśa, by a very different matter, the prohibition of unlawful marriages. Utpatti, 'birth of progeny', is the result of their will; Nirodha, 'obstruction', is the law prohibiting the intermarriage of persons connected by the offering of the funeral cake: **निरोधो नित्यमसपिण्डामुद्वहेति नियमः**। to which Ŕishis and sages are not subject, either from their matrimonial unions being merely Platonic, or from the bad example set by Brahmá, who, according to the Vedas, approached his own daughter: **प्रजापतिर्वै स्वदुहितरमभ्यध्यायदिति श्रुतिः**। a mystery we have already had occasion to advert to (Vol. I., p. 104, note 2). The explanation of the text, however, given by the commentator appears forced, and less natural than the interpretation preferred above.

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* Stanza 111.

was neither senior nor junior. Rigorous penance and acquired power were the sole causes of any difference of degree amongst these more than human beings.*

MAITREYA.—Narrate to me, venerable Brahman, at length, the birth of the gods, Titans,† Gandharvas, serpents, and goblins.‡

PARÁŚARA.—In what manner Daksha created living creatures, as commanded by Brahmá, you shall hear. In the first place, he willed into existence the deities, the Ŕishis, the quiristers of heaven,§ the Titans,‖ and the snake-gods. Finding that his will-born progeny did not multiply themselves, he determined, in order to secure their increase, to establish sexual intercourse as the means of multiplication. For this purpose he espoused Asikní, the daughter of the patriarch Vírańa,[1] a damsel addicted to devout practices, the eminent

[1] This is the usual account of Daksha's marriage, and is that of the Mahábhárata, Ádi Parvan (p. 113), and of the Brahma Puráńa, which the Hari Vaṁśa, in the first part, repeats. In another portion, the Pushkara Máhátmya, however, Daksha, it is said, converts half himself into a female, by whom he begets the daughters presently to be noticed:

दक्षः प्राचेतसस्त्वन्यां कन्यायां जनयत्प्रभुः ।
देहार्धयोगविधिना कन्याः पञ्चनिभाननाः ॥

This seems to be merely a new edition of an old story.

* कानिच्छं ज्येष्ठमन्येषां पूर्वं नाभूद्द्विजोत्तम ।
तप एव गरीयोऽभूत्प्रभावश्चैव कारणम् ॥

See *Original Sanskrit Texts*, Part I., p. 27.

† *Dánava.*

‡ *Rakshas.*

§ *Gandharva.*

‖ *Asura.*

supportress of the world. By her the great father of mankind begot five thousand mighty sons, through whom he expected the world should be peopled. Nárada, the divine Ŕishi, observing them desirous to multiply posterity, approached them, and addressed them in a friendly tone: "Illustrious Haryaśwas, it is evident that your intention is to beget posterity. But first consider this—why should you, who, like fools, know not the middle, the height, and depth of the world,[1] propagate offspring? When your intellect is no more obstructed by interval, height, or depth, then how, fools, shall ye not all behold the term of the universe?"* Having heard the words of Nárada, the sons

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[1] भुवोऽन्तरूर्ध्वमधश्च । The commentator explains it to mean the origin, duration, and termination of subtile rudimental body; but the Padma and Linga Puráńas distinctly express it, 'the extent of the earth':

भुवः प्रमाणं सर्वत्र ज्ञात्वोर्ध्वमध एव च ।

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* नारद उवाच ।
हे हर्यश्वा महावीर्याः प्रजा यूयं करिष्यथ ।
ईदृशो लक्ष्यते भावो भवतां श्रूयतामिदम् ॥
बालिशा बत यूयं वै नास्ता जानीत वै भुवः ।
अन्तरूर्ध्वमधश्चैव कथं स्रक्ष्यथ वै प्रजाः ॥
ऊर्ध्वं तिर्यगधश्चैव यदाप्रतिहता गतिः ।
तदा कस्माद्भुवो नान्तं सर्वे द्रक्ष्यथ बालिशाः ॥

The larger commentary remarks as follows, on the last two of these stanzas: बालिशा बतेत्यादेरयं वास्तवोऽर्थः । तत्त्वज्ञानाधिकारिणां प्रजासृष्ट्यादिदुःखदर्शनाद्बुतेति संबोधनम् । अहो यूयं बालिशा अज्ञा यतोऽस्ता भुवः संसारावपनत्वेनास्य लिङ्गशरीरस्याथ उपक्रमम् । ऊर्ध्वमवसानम् । अन्तर्मध्यं च न जानीत । अतो मोक्षमार्गमज्ञात्वा कथं किमिति प्रजाः स्रक्ष्यथ व्यर्थम् । तस्मात्तत्त्वज्ञानाधिकारिणां युष्माकं तदेव कार्यमित्याह । ऊर्ध्वमिति । अथ उत्पत्तेः पूर्वमव्यक्तमेव ।

of Daksha dispersed themselves through the regions, and, to the present day, have not returned; as rivers (that lose themselves) in the ocean (come back no more).

The Haryaśwas having disappeared, the patriarch Daksha begot, by the daughter of Vírańa, a thousand other sons. They, who were named Śabaláśwas, were desirous of engendering posterity, but were dissuaded, by Nárada, in a similar manner. They said to one another: "What the Muni has observed is perfectly just. We must follow the path that our brothers have travelled; and, when we have ascertained the extent of the universe, we will multiply our race." Accordingly, they scattered themselves through the regions; and, like rivers (flowing) into the sea, they returned not again.[1] Henceforth brother seeking for brother dis-

[1] Nárada's interference, and the fruitless generation of the first progeny of Daksha, is an old legend. The Mahábhárata (Ádi Parvan p. 113) notices only one set of sons, who, it is said, obtained Moksha or liberation through Náreda's teaching them the Sánkhya philosophy. The Brahma, Matsya, Váyu, Linga, Padma, Agni, and Bhágavata Puráńas tell the story much as in the text, and, not unfrequently, in the same words. In general, they merely refer to the imprecation denounced upon Nárada, as above. The Bhágavata specifies the imprecation to be perpetual peripateticism. Daksha says to him: 'There shall not be a resting-place for thee in all these regions:'

ऊर्ध्वं लयानन्तरमथ व्यक्तमेव यथा तथा। तिर्यक्। मध्येऽप्यव्यक्तमिति विचारे सर्वत्र गतिर्मतिर्यदा। अप्रतिहता। असंभावनादिरहिता। अधिकारित्वात्तदा कस्माद्भवो लिङ्गशरीरस्थानं निषेधाधिष्ठानं न द्रक्ष्यथ तज्ज्ञाने यत्नं किं न कुरुथेत्यर्थः।

appears, through ignorance of the products of the first

तस्मालोकेषु ते मूढ न भवेद्भ्रमतः पदम् ।*

* *Bhágavata-puráńa*, VI., 5, 43. The account of Nárada's curse,—a good specimen of the *Bhágavata-puráńa*—which takes up the whole of the chapter here referred to, is thus rendered by Burnouf:

"Çuka dit: Le puissant Pradjâpati, dont la Mâyâ de Vichńu augmentait les forces, eut de sa femme, fille de Pantchadjana, dix mille fils, nommés les Haryaçvas.

"Ces fils de Dakcha, qui étaient tous unis par les mêmes devoirs et les mêmes vertus, invités par leur père à se livrer à la création des êtres, se retirèrent du côté de l'occident.

"Là, au confluent du Sindhu et de l'océan, est le vaste étang de Nârâyańasaras, qui est fréquenté par les solitaires et par les Siddhas.

"Ces jeunes gens, en qui le seul contact de ces eaux avait effacé les souillures contractées par leur cœur, et dont l'intelligence était exercée aux devoirs de l'ascétisme le plus élevé,

"Se livrèrent, conformément aux ordres de leur père, à de rudes mortifications; le Ŕichi des Dêvas les vit, pendant qu'ils faisaient tous leurs efforts pour multiplier les créatures.

"Et il leur dit: Ô Haryaçvas, comment pourrez-vous créer les êtres, sans avoir vu les bornes de la terre? Certes, quoique vous soyez les souverains [du monde], vous êtes des insensés.

"Vous ne connaissez ni le royaume où il n'y a qu'un homme, ni la caverne dont on ne voit pas l'issue, ni la femme aux nombreuses formes, ni l'homme qui est le mari de la courtisane,

"Ni le fleuve dont les eaux coulent dans deux directions opposées, ni la merveilleuse demeure des vingt-cinq, ni le cygne au beau langage, ni la roue tournant d'elle-même, composée de foudres et de lames tranchantes.

"Comment donc, ignorant les ordres de votre sage père, pourrez-vous accomplir une création convenable?

"Ayant entendu ces paroles, les Haryaçvas, dont l'esprit était doué d'une pénétration naturelle, se mirent à réfléchir tout seuls sur le langage énigmatique du Ŕichi des Dieux.

"La terre, c'est l'âme, que l'on nomme la vie, qui n'a pas de commencement, qui est le lien de l'homme: quel besoin a-t-on d'œuvres impuissantes, quand on n'en a pas vu l'anéantissement?

"L'homme unique est le Seigneur suprême, qui est Bhagavat, cet Être souverain, qui repose sur lui-même et [embrasse tous les êtres sous] sa quatrième forme: quel besoin a-t-on d'œuvres impuissantes, quand on n'a pas vu que l'Esprit est incréé?

principle of things. Daksha the patriarch, on finding

The Kúrma repeats the imprecation, merely to the effect that Nárada shall perish, and gives no legend. In the Brahma Vai-

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"La caverne dont l'homme ne revient pas plus que celui qui est une fois entré dans le ciel des régions de l'Abîme, c'est l'Être dont l'éclat est intérieur: quel besoin a d'œuvres impuissantes celui qui ne le connaît pas en ce monde?

"La femme aux nombreuses formes, c'est l'intelligence de l'esprit, laquelle, comme la courtisane, prend divers caractères: quel besoin a d'œuvres impuissantes celui qui n'en a pas vu le terme?

"Semblable au mari d'une épouse coupable, l'esprit, par son union avec l'intelligence, perd la souveraineté et roule dans le cercle de la transmigration: quel besoin a d'œuvres impuissantes celui qui ne connaît pas ses voies?

"Le fleuve, c'est l'Illusion, qui produit à la fois la création et la destruction, et qui s'agite au bord de sa rive: quel besoin a-t-il d'œuvres impuissantes l'homme enivré qui ne la reconnaît pas?

"L'esprit est le merveilleux miroir des vingt-cinq principes: quel besoin a d'œuvres impuissantes celui qui en ce monde ne connaît pas l'Esprit suprême?

"Quand on a renoncé à la doctrine qui fait obtenir le Seigneur, qui enseigne la délivrance de tous les liens, et qu'on ignore la science dont les paroles sont pures, quel besoin a-t-on d'œuvres impuissantes?

"La roue qui tourne, c'est celle du Temps, roue tranchante qui enlève tout dans l'univers: quel besoin a d'œuvres impuissantes celui qui en ce monde n'en reconnaît pas l'indépendance?

"Le père, c'est la science: comment l'homme qui ne connaît pas ses ordres touchant l'inaction, pourrait-il, avec la confiance qu'il accorde aux qualités, marcher selon ses enseignements?

"Les Haryaçvas unanimes dans leurs pensées étant arrivés à cette conviction, tournèrent autour de Nârada avec respect, et entrèrent dans la voie d'où l'on ne revient plus.

"Et le solitaire qui tient sa pensée indissolublement unie au lotus des pieds de Hŕichîkêça que manifeste le Vêda, se mit de nouveau à parcourir le monde.

"En apprenant que Nârada était la cause de la perte de ses fils qui brillaient par la vertu, Dakcha pénétré de douleur se lamenta d'avoir donné le jour à des enfants vertueux qui sont souvent une source de regrets.

"Mais consolé par Adja, Dakcha eut encore de la fille de Pantchadjana des milliers de fils nommés les Çabalâçvas.

that all these his sons had vanished, was incensed, and denounced an imprecation upon Nárada.

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varta, Nárada is cursed by Brahmá, on a similar occasion, to become the chief of the Gandharvas; whence his musical pro-

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"Chargés aussi par leur père d'accomplir la création des êtres, ces hommes, fermes dans leurs desseins, se rendirent à l'étang de Nârâyaṅa, où leurs frères aînés étaient parvenus à la perfection.

"Purifiés, par le seul contact de ses eaux, des souillures qu'avaient contractées leurs cœurs; répétant à voix basse le nom suprême de Brahma, ils s'y livrèrent à de grandes austérités.

"Ne se nourrissant que d'eau pendant quelques mois, et pendant d'autres que d'air, ils honorèrent Idaspati (Vichńu) en récitant ce Mantra:

"'Ôm! Adressons notre adoration à Nârâyaṅa, qui est Purucha la grande âme, qui est le séjour de la pure qualité de la Bonté, qui est le grand Brahma'.

"Nârada voyant que ces sages pensaient à reprendre l'œuvre de la création, se rendit auprès d'eux et leur tint, comme à leurs frères, un langage énigmatique.

"Fils de Dakcha, leur dit-il, écoutez les conseils que je vous donne; suivez, vous qui avez de l'affection pour vos frères, la voie où ils ont marché.

"Le frère qui connaissant la loi, suit la route que lui ont tracée ses frères, est un ami de la vertu qui obtient de jouir du bonheur avec les Maruts.

"Ayant ainsi parlé, Nârada dont le regard est infaillible se retira; et les fils de Dakcha, ô roi respecté, entrèrent dans la voie qu'avaient suivie leurs frères.

"Marchant, comme leurs aînés, d'une manière régulière dans la voie qui ramenant l'homme au dedans de lui, le conduit à l'Être suprême, ils ne revinrent pas plus que ne reviendront les nuits déjà écoulées.

"En ce temps-là le Pradjâpati voyant de nombreux prodiges, apprit que la mort de ses enfants était, comme celle de leurs aînés, l'œuvre de Nârada.

"Désolé de la perte de ses enfants, il se mit en fureur contre Nârada, et la lèvre tremblante de colère, il parla ainsi au Richi.

"Dakcha dit: Ah! méchant, avec ton extérieur qui est celui des gens de bien, tu m'as fait du mal en enseignant à mes fils vertueux la voie des ascètes qui mendient.

"[En leur donnant ce conseil] avant qu'ils eussent acquitté les trois dettes [de la vie] et qu'ils eussent accompli des œuvres, tu as détruit leur bonheur pour ce monde et pour l'autre.

Then, Maitreya, the wise patriarch, it is handed

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pensities. But the Bhágavata, VI., 7, has the reverse of this legend, and makes him, first, a Gandharva, then a Śúdra, then the son of Brahmá. The Brahma Puráńa, and, after it, the Hari Vaṁśa, and the Váyu Puráńa, have a different, and not very intelligible, story. Daksha, being about to pronounce an imprecation upon Nárada, was appeased by Brahmá and the Ṙishis; and it was agreed, between them, that Nárada should be again born, as the son of Kaśyapa, by one of Daksha's daughters. This seems to be the gist of the legend: but it is very confusedly told. The version of the Brahma Puráńa, which is the same as that of the Hari Vaṁśa,* may be thus rendered: "The smooth-speaking

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"Et cependant, homme sans pitié, toi qui te plais à troubler l'esprit des enfants, tu te montres avec impudence au milieu des serviteurs de Hari dont tu détruis la gloire.

"Certes ils éprouvent une constante sollicitude pour tous les êtres, les serviteurs de Bhagavat, toi excepté, toi l'ennemi de la bienveillance, qui fais du mal à ceux qui ne t'en veulent pas.

"Non, quoique tu penses de la quiétude qui tranche le lien de l'affection, tes conseils, ô toi qui n'as que l'apparence trompeuse du sage, ne conduiront jamais les hommes au détachement.

"Il ne sait rien, l'homme qui n'a pas éprouvé l'impression cuisante des objets; mais une fois qu'il la ressentie, il se dégoûte lui-même du monde, bien mieux que celui dont des êtres supérieurs rompent les desseins.

"Quoique tu nous aies fait un mal intolérable, à nous qui sommes voués aux œuvres et qui vivons en maîtres de maison vertueux, nous savons supporter ta mauvaise action.

"Mais parce qu'en interrompant ma descendance tu m'as fait du mal à deux reprises, à cause de cela, ô insensé, je te condamne â errer à travers les mondes, sans pouvoir t'arrêter nulle part.

"Çuka dit: Ainsi soit-il, répondit Nârada qui est estimé des gens de bien; car le langage de Dakcha était si sage, qu' Îçvara lui-même l'eût enduré."

* The account there given—122-129—is, as edited, in these words:

देवर्षिः प्रियसंवादो नारदः प्राब्रवीदिदम् ॥
नाशाय वचनं तेषां शापायैवात्मनस्तथा ।
यं कश्यपः सुतं वीरं परमेष्ठी व्यजीजनत् ॥

down to us, being anxious to people the world, created

Nárada addressed the sons of Daksha, for their destruction and his own: for the Muni Kaśyapa begot him as a son, who was the son of Brahmá, on the daughter of Daksha, through fear of the latter's imprecation. He was formerly the son of Parameshṭhin (Brahmá): and the excellent sage Kaśyapa next begot him, as if he were his father, on Asiknί, the daughter of Víraṅa. Whilst he was engaged in beguiling the sons of the patriarch, Daksha, of resistless power, determined on his destruction. But he was solicited, by Brahmá, in the presence of the great sages; and it was agreed, between them, that Nárada, the son of Brahmá, should be born of a daughter of Daksha. Consequently, Daksha gave his daughter to Parameshṭhin; and, by her, was Nárada born." Now, several difficulties occur here. Asiknί is the wife, not the daughter, of Daksha. But this may be a blunder of the compiler; for, in the parallel passage of the Váyu, no name occurs. In the next place, who is this daughter? For, as we shall see, the progeny of all Daksha's daughters are fully detailed; and in no authority consulted is Nárada mentioned as the son of either of them, or as the son of Kaśyapa. Daksha, too, gives his daughter, not to Kaśyapa, but to Parameshṭhin or Brahmá. The commentator on the Hari Vaṁśa solves this by saying he gives

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दक्षस्य वै दुहितरि दक्षशापभयान्मुनिः।
पूर्वं स हि समुत्पन्नो नारदः परमेष्ठिना॥
असिक्न्यामथ वैरण्यां भूयो देवर्षिसत्तमः।
तं भूयो जनयामास पितेव मुनिपुङ्गवम्॥
तेन दक्षस्य पुत्रा वै हर्यश्वा इति विश्रुताः।
नर्मार्थं नाशिताः सर्वे विधिना च न संशयः॥
तस्योद्यतस्तदा दक्षो नाशायामितविक्रमः।
ब्रह्मर्षीन्पुरतः कृत्वा याचितः परमेष्ठिना॥
ततोऽभिसन्धिं चक्रे वै दक्षस्तु परमेष्ठिना।
कन्यायां नारदो मह्यं तव पुत्रो भवेदिति॥
ततो दक्षः सुतां प्रादात्प्रियां वै परमेष्ठिने।
स तस्यां नारदो जज्ञे दक्षशापभयाद्ऋषिः॥

sixty daughters of the daughter of Vírańa;[1] ten of whom he gave to Dharma, thirteen to Kaśyapa, and

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her to Brahmá, for Kaśyapa. The same bargain is noticed in the Váyu; but Nárada is also said, there, to be adopted by Kaśyapa: स विप्रः कश्यपस्येति क्षत्रियः। Again, however, it gives Daksha's imprecation in the same words as the Hari Vaṁśa; a passage, by the way, omitted in the Brahma:

नारद नाशमेहीति गर्भवासं वसेति च। *

'Nárada, perish (in your present form); and take up your abode in the womb.' Whatever may be the original of this legend, it is, evidently, imperfectly given by the authorities here cited. The French translation of the passage in the Hari Vaṁśa† can scarcely be admitted as correct. Assuredly

असिक्न्यामथ वैरण्यां भूयो देवर्षिसत्तमः।
तं भूयो जनयामास पितेव मुनिपुङ्गवम्॥

is not 'le Dévarchi Dakcha, époux d'Asiknî, fille de Vîrańa, fut l'aïeul de cet illustre Mouni, ainsi régénéré.'‡ देवर्षिसत्तमः is, more consistently, said, by the commentator, to mean Kaśyapa. The Váyu Puráńa, in another part,—a description of the different orders of Ŕishis,—states that the Devarshis Parvata and Nárada were sons of Kaśyapa:

पर्वतो नारदश्चैव कश्यपस्यात्मजावुभौ।

In the account of Kártavírya, in the Brahma Puráńa and Hari Vaṁśa, Nárada is introduced as a Gandharva, the son of Varidása; being the same, according to the commentator on the latter, as the Gandharva elsewhere called Upabarhańa.

[1] The prior specification (p. 10) was fifty. The Mahábhárata, (Ádi Parvan, 113, aud, again, Moksha Dharma), has the same number. The Bhágavata, Kúrma, Padma, Linga, and Váyu Puráńas state sixty. The former is, perhaps, the original; as the fullest and most consistent details relate to them and their posterity.

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* *Harivaṁśa*, 140.

† Stanza 125.

‡ M. Langlois's Translation, Vol. I., p. 13.

twenty-seven to Soma, four to Arishṭanemi, two to Bahuputrą, two to Angiras, and two to Kṛiśáśwa.* I will tell you their names. Arundhatí, Vasu, Yámí,† Lambá, Bhánu, Marutwatí, Sankalpá, Muhúrtá, Sádhyá, and Viśwá were the ten wives of Dharma,[1] and bore him the following progeny. The sons of Viśwá were

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[1] This is the usual list of Dharma's wives. The Bhágavata‡ substitutes Kakubh for Arundhatí. The Padma Puráńa, Matsya Puráńa, and Hari Vaṁśą contain two different accounts of Daksha's descendants. The first agrees with our text: the second, which is supposed to occur in the Padma Kalpa, is somewhat varied, particularly as to the wives of Dharma, who are said to be five. The nomenclature varies, or:

Padma.	Hari Vaṁśa.	Matsya.
Lakshmí	Lakshmí	Lakshmí
Saraswatí	Kírtti	Saraswatí
Gangá	Sádhyá	Sádhyá
Viśweśá	Viśwá	Viśweśá
Sávitrí	Marutwatí	Úrjaswatí

There is evident inaccuracy in all the copies; and the names may, in some instances, be erroneous. From the succeeding enumeration of their descendants, it appears that Káma was the son of Lakshmí; the Sádhyas, of Sádhyá; the Viśwadevas, of Viśwá; the Maruts,§ of Marutwatí; and the Vasus, of Devi, who may be either the Saraswatí, or Sávitrí, of the previous enumeration.

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* According to the *Bhágavata-puráńa*, VI., 6, 2, these sixty daughters were bestowed away as follows: Dharma had ten; Prajápati, twelve; Indu, twenty-seven; Bhúta, Angiras, and Kṛiśáśwa, two each; and Tárksha, the rest, namely, five. By Prajápati and Tárksha are meant Kaśyapa, who, thus, had seventeen. Indu is the same as Soma.

† Several MSS. have Jámi; one has Jámi.

‡ VI., 6, 4.

§ Read "Marutwats". See my first note in the next page.

the Viśwadevas;[1] and the Sádhyas,[2] those of Sádhyá. The Marutwats* were the children of Marutwatí; the Vasus, of Vasu; the Bhánus (or suns), of Bhánu; and the deities presiding over moments,† of Muhúrtá. Ghosha was the son of Lambá (an arc of the heavens); Nágavíthí (the milky-way‡), the daughter

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[1] The Viśwadevas are a class of gods to whom sacrifices should be offered daily. Manu, III., 121.§ They are named in some of the Puráńas, as the Váyu and Matsya: the former specifying ten; the latter, twelve.‖

[2] The Sádhyas, according to the Váyu, are the personified rites and prayers of the Vedas, born of the metres, and partakers of the sacrifices:

साध्या नाम महाभागा छन्दजा यज्ञभागिनः।
सर्वे मन्त्रशरीराः॥

The same work names twelve, which are, all, names of sacrifices and formulæ; as: Darśa, Paurńamása, Bŕihadaśwa, Rathantara, &c. The Matsya Puráńa, Padma Puráńa, and Hari Vaṁśa have a different set of seventeen appellations, apparently of arbitrary selection, as Bhava, Prabhava, Íśa, Aruńi, &c.¶

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* Professor Wilson had "Maruts or winds". The Marutwats, "attended by the winds", are the Indras. The mother of the Maruts was Diti. See Chapter XXI. *ad finem.*

† Called, in the original, Muhúrtajas. The *Bhágavata-puráńa*, VI., 6, 9, calls them Mauhúrtikas.

‡ ? The larger commentary observes: नागवीथी। अश्विन्यादिनक्षत्रचक्रयात्मकस्वर्गाध्वविशेषाभिमानिनी देवता तु शब्दान्नजवीथ्यादीनामष्टानां संग्रहः।

§ सायं त्वग्नस्च सिद्धस्च पत्न्यमन्त्रं बलिं हरेत्।
वैश्वदेवं हि नामैतत्सायं प्रातर्विधीयते॥

‖ The *Márkańdeya-puráńa*, I., 7, 62, speaks of only five.

¶ "It would seem that, in Sáyańa's day, the purport of the designation Sádhya had become uncertain. They are named amongst the minor divinities, in the *Amara-kośa;* and from Bharatamalla we learn that they were twelve in number, but no other peculiarity is specified." Professor Wilson's Translation of the *Ŕig-veda*, Vol. II., p. 144, note.

of Yámi* (night). The divisions of the earth were born of Arundhatí; and Sankalpa (pious purpose), the soul of all, was the son of Sankalpá. The deities called Vasus,—because, preceded by fire, they abound in splendour and might,[1]—are, severally, named Ápa, Dhruva, Soma, Dhara† (fire‡), Anila (wind), Anala (fire), Pratyúsha (day-break), and Prabhása (light). The four sons of Ápa were Vaitaṅḍya, Śrama (weariness), Śránta (fatigue), and Dhur§ (burthen). Kála (time), the cherisher of the world, was the son of Dhruva. The son of Soma was Varchas (light), who was the father of Varchaswin (radiance). Dhara had, by his wife Manohará (loveliness), Draviṅa, Hutahavyavaha, Śiśira, Práṅa, and Ramaṅa.‖ The two sons of Anila (wind), by his wife Śivá, were Manojava (swift as thought) and Avijnátagati (untraceable motion). The son of Agni (fire), Kumára, was born in a clump of Śara reeds: his sons were Śákha, Viśákha, Naigameya, and Príshṭhaja. The offspring of the Kŕittikás was named Kárttikeya. The son of Pratyúsha was the Ŕishi named Devala, who had two philosophic and

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[1] Or, according to the Padma Puráṅa, because they are always present in light, or luminous irradiation:

ज्योतिषायां तु ये देवा व्यापकाः सर्वतो दिशम् ।
वसवस्ते समाख्याताः ॥¶

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* Here this word occurs with the last syllable short; as in the *Bhágavata-puráṅa*, VI., 6, 4 and 6.

† For "Dhava" in the former edition,—a typographical error. ‡ ?

§ Nowhere do I find this reading, but Dhuni, Bhuri, Dhwani, and Dhuri.

‖ Varaṅa and Ravaṅa are variants.

¶ Professor Wilson has since defined them as "the personified solar rays." Translation of the *Ŕig-veda*, Vol. II., p. 122, note.

intelligent sons.[1] The sister of Váchaspati,* lovely and virtuous, Yogasiddhá, who pervades the whole world, without being devoted to it, was the wife of Prabhása, the eighth of the Vasus, and bore to him the patriarch Viśwakarman, the author of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the chief of artists, the constructor of the (self-moving) chariots of the deities, and by whose skill men obtain subsistence. Ajaikapád, Ahirvradhna,† and the wise Rudra Twashṭŕi, were born; and the self-born son of Twashṭŕi was also the celebrated Viśwarúpa. There are eleven well-known Rudras, lords of the three worlds, or Hara, Bahurúpa, Tryambaka, Aparájita, Vŕishákapi, Śaṁbhu, Kapardin, Raivata, Mŕigavyádha, Śarva, and Kapálin.[2] But there are

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[1] The Váyu supplies their names, Kshamávarta (patient) and Manaswin (wise).

[2] The passage is:

अजैकपाद्अहिर्ब्रध्नस्त्वष्टा रुद्रश्च बुद्धिमान् ।
त्वष्टुश्चाप्यात्मजः पुत्रो विश्वरूपो महायशाः ॥

Whose sons they are does not appear; the object being, according to the comment, to specify only the 'eleven divisions or modifications of the youngest Rudra, Twashṭŕi:' त्वष्टुरनुजस्य रुद्रस्यैकादशधा विभागम् । We have, however, an unusual variety of reading, here, in two copies of the comment:‡ 'The eleven Rudras, in whom the family of Twashṭŕi (a synonym, it may be observed, sometimes, of Viśwakarman) is included, were born. The enumeration of the Rudras ends with Aparájita, of whom Tryambaka is the epithet:" अजैकपादाद्यैकादश रुद्रा अजिरे

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* The original has Bŕihaspati.

† All the MSS. that I have seen give Ahirbudhnya or Ahirbudhna.

‡ The extract just preceding is from the smaller commentary; that which follows, from the larger.

a hundred appellations of the immeasurably mighty Rudras.[1]

मध्ये त्वष्टृवंशयुक्ता रुद्रसंख्यासमापनमपराजित इति त्र्यम्बकविशेषणम् । Accordingly, the three last names in all the other copies of the text are omitted in these two; their places being supplied by the three first, two of whom are always named in the lists of the Rudras. According to the Váyu and Brahma Puráńas, the Rudras are the children of Kaśyapa by Surabhi: the Bhágavata makes them the progeny of Bhúta and Sarúpá: the Matsya, Padma, and Hari Vaṁśa, in the second series, the offspring of Surabhi by Brahmá. The names, in three of the Pauráńik authorities, run thus:

Váyu.	Matsya.	Bhágavata.*
Ajaikapád	Ajaikapád	Ajaikapád
Ahirvradhna	Ahirvradhna	Ahirvradhna
Hara	Hara	Ugra
Nirŕita	Nirŕiti	Bhíma
Íśwara	Pingala	Váma
Bhuvana	Dahana	Mahat
Angáraka	Aparájita	Bahurúpa.
Ardhaketu	Mŕigavyádha	Vŕishákapi
Mŕityu	Senání	Aja
Sarpa	Sajja	Bhava.
Kapálin	Kapálin	Raivata.

The Brahma (or Hari Vaṁśa), the Padma, the Linga, &c., have other varieties. And the lexicons have a different reading from all; as, in that of Jaṫádhara, they are Ajaikapád, Ahivradhna, Virúpáksha, Sureśwara, Jayanta, Bahurúpaka, Tryambaka, Aparájita, Vaivaswata, Sávitra, and Hara. The variety seems to proceed from the writers applying to the Rudras, as they may legitimately do, different appellations of the common prototype, or synonyms of Rudra or Śiva, selected at will from his thousand and eight names, according to the Linga Puráńa.

[1] The posterity of Daksha's daughters by Dharma are, clearly,

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* VI., 6, 17 and 18. And here too I find Ahirbudhnya.

The daughters of Daksha who were married to Kaśyapa were Aditi, Diti, Danu,* Arishṭá, Surasá, Khasá,† Surabhi, Vinatá, Támrá, Krodhavaśá, Iḍá,‡ Kadrú, and Muni;[1] whose progeny I will describe to you. There were twelve celebrated deities in a former Manwantara, called Tushitas,[2] who, upon the approach of the present

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allegorical personifications, chiefly of two classes, one consisting of astronomical phenomena, and the other, of portions or subjects of the ritual of the Vedas.

[1] There is some, though not much, variation, in these names, in different Puráṅas. The Bhágavata§ has Saramá, Káshṭhá, and Timi, the parents, severally, of canine animals, beasts with uncloven hoofs, and fishes, in place of Vinatá, Khasá, and Kadrú; disposing of the first and last differently. The Váyu has Pravá, in place of Arishṭá, and Anáyus (or Danáyus) for Surasá. The Padma Puráṅa, second series, substitutes Kálá, Anáyus, Siṁhiká, Piśáchá, Vách, for Arishṭá, Surasá, Surabhi, Támrá, and Muni; and omits Iḍá and Khasá. In the Uttara Khaṅḍa of the same, Kaśyapa's wives are said to be but four: Aditi, Diti, Kadrú, and Vinatá.

[2] In the sixth reign, or that of Chákshusha Manu, according to the text: but, in book III., chapter 1, the Tushitas are the gods of the second or Swárochisha Manwantara. The Váyu has a much more complete legend than any other Puráṅa, on this subject. In the beginning of the Kalpa, twelve gods, named Jayas, were created, by Brahmá, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands; on which he cursed them to be repeatedly born in each Manwantara, till the seventh. They were, accordingly, in the several successive Manwantaras, Ajitas, Tushitas, Satyas, Haris, Vai-

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* Some MSS. here insert Kálá.

† This name is omitted in several MSS.

‡ The more ordinary reading, it seems, is Irá.

§ VI., 6, 25, *et seq.* In place of Irá, or Iḍá, it has Ilá.

period, or in the reign of the last Manu, Chákshusha, assembled, and said to one another: "Come, let us quickly enter into the womb of Aditi, that we may be born in the next Manwantara; for, thereby, we shall again enjoy the rank of gods." And, accordingly, they were born the sons of Kaśyapa, the son of Maríchi, by Aditi, the daughter of Daksha; thence named the twelve Ádityas; whose appellations were, respectively, Vishńu, Śakra, Aryaman, Dhátŕi* Twashtŕi, Púshan, Vivaswat, Savitŕi, Mitra, Varuńa, Aḿśa,† and Bhaga.[1] These, who, in the Chákshusha Manwantara, were the gods called Tushitas, were called the twelve Ádityas,‡ in the Manwantara of Vaivaswata.

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kuńthas, Sádhyas, and Ádityas. Our authority, and some others, as the Bráhma, have, apparently, intended to refer to this account, but have confused the order of the series.

[1] The Puráńas that contain this genealogy agree tolerably well in these names. The Bhágavata adds many details regarding some of the Ádityas and their descendants.

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* The first edition had "Dhúti", an error of the press.

† One MS. has Aḿśu.

‡ Professor Wilson appends the following note to the mention, in the *Ŕig-veda*, II., 27, 1, of five Ádityas, namely, Mitra, Aryaman, Bhaga, Varuńa, and Aḿśa: "The Ádityas, or sons of Aditi, here enumerated are only five. The scholiast quotes the *Taittiriya* for eight; adding Dhátŕi, Indra, and Vivaswat to those in the text, and adding Aḿśu for Aḿśa. The Pauráńik enumeration is, universally, twelve; Vishńu, Púshan, Twashtŕi, and Savitŕi being added to the eight of the *Taittiriya*." Translation of the *Ŕig-veda*, Vol. II., p. 274.

The passage of the *Ŕig-veda* thus annotated may be taken, on one construction, to speak of a sixth Áditya, Daksha.

For a full discussion of the Ádityas, see *Original Sanskrit Texts*, Part. IV., pp. 10-13 and 101-106.

The twenty-seven (daughters of the patriarch) who became the virtuous wives of the moon were all known as the nymphs of the lunar constellations, which were called by their names, and had children who were brilliant through their great splendour.[1] The wives of Arishṭanemi bore him sixteen children.[2] The daughters of Bahuputra were the four lightnings.[3] The excellent Pratyangirasa Ṙichas were the children of An-

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[1] The Nakshatra Yoginís, or chief stars of the lunar mansions, or asterisms in the moon's path.

[2] None of the authorities are more specific on the subject of Arishṭanemi's progeny. In the Mahábhárata, this is said to be another name of Kaśyapa:

मरीचेः कश्यपः पुत्रस्तस्य द्वे नामनी स्मृते।
अरिष्टनेमिरित्येकं कश्यपेत्यपरं विदुः॥

The Bhágavata* substitutes Tárksha for this personage, said, by the commentator, to be, likewise, another name of Kaśyapa. His wives are Kadrú, Vinatá, Patangí, and Yáminí, mothers of snakes, birds, grasshoppers, and locusts.

[3] Enumerated, in astrological works, as brown, red, yellow, and white; portending, severally, wind, heat, rain, famine.

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* VI., 6, 21 and 22:

तार्क्षस्य विनता कद्रूः पतंगी यामिनी इति।
पतंग्यसूत पतगान्यामिनी शलभानथ॥
सुपर्णीसूत गरुडं साक्षाद्यज्ञेशवाहनम्।
सूर्यसूतमनूरुं च कद्रूर्नागाननेकशः॥

Burnouf translates these verses as follows:

"Târkcha eut pour femmes Vinatâ, Kadrû, Patangî et Yâminî; Patangî donna le jour aux Patagas (les oiseaux), et Yâminî aux Çalabhas (les sauterelles).

"Suparṇâ (Vinatâ aux belles ailes) mit au monde Garuda, celui qui est connu pour être la monture du Dieu chef du sacrifice; et Kadrû donna le jour à Anûru (Aruṇa qui est privé de jambes) le cocher du soleil, ainsi qu'à la multitude des Nâgas."

giras,[1] descended from the holy sage; and the deified weapons of the gods[2] were the progeny of Kŕiśáśwa.

These classes of thirty-three divinities[3] are born again at the end of a thousand ages, according to their own pleasure; and their appearance and disappearance is here spoken of as birth and death. But, Maitreya, these divine personages exists age after age, in the same manner as the sun sets and rises again.

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[1] The Ŕichas or verses, thirty-five in number, addressed to presiding divinities, denominated Pratyangirasas. The Bhágavata* calls the wives of Angiras, Swadhá and Satí, and makes them the mothers of the Pitŕis and the Atharva-veda, severally.

[2] The Śastradevatas, 'gods of the divine weapons'. A hundred are enumerated in the Rámáyańa; and they are there termed the sons of Kŕiśáśwa by Jayá and Vijayá, daughters of the Prajápati, that is, of Daksha. The Bhágavata† terms the two wives of Kŕiśáśwa, Archis (flame) and Dhishańá. The former is the mother of Dhúmrakeśa‡ (comet); the latter, of four sages; Vedaśira, Devala, Vayuna, and Manu. The allegorical origin of the weapons is, undoubtedly, the more ancient.

[3] This number is founded upon a text of the Vedas, which, to the eight Vasus, eleven Rudras, and twelve Ádityas, adds Prajápati (either Brahmá or Daksha) and Vashaťkára,§ 'deified oblation:' अष्टौ वसव एकादश रुद्रा द्वादशादित्याः प्रजापतिर्वषट्कारश्चेति श्रुत्युक्ताः ।‖ They have the epithet Chhandaja, as born, in different Manwantaras, of their own will: छन्दत इच्छातो जायन्त इति छन्दजाः ।

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* VI., 6, 19.

† VI., 6, 20.

‡ Professor Wilson had "Dhúmaketu."

§ "Utterance of the word *vashaṭ*, at the moment of pouring the butter on the fire." Professor Wilson's Translation of the *Ŕig-veda*, Vol. I., p. 80, note.

‖ *Vide ibid.*, Vol. I., p. 97, note.

It has been related to us that Diti had two sons, by Kaśyapa, named Hiraṅyakaśipu and the invincible Hiraṅyáksha. She had also a daughter, Siṁhiká, the wife of Viprachitti. Hiraṅyakaśipu was the father of four mighty sons: Anuhláda, Hláda, the wise Prahláda, and the heroic Saṁhláda,* the augmentors of the Daitya race.[1] Amongst these, the illustrious Prahláda, looking on all things with indifference, devoted his whole faith to Janárdana. The flames that were lighted by the king of the Daityas consumed not him, in whose heart Vásudeva was cherished; and all the earth trembled, when, bound with bonds, he moved amidst the waters of the ocean. His firm body, fortified by a mind engrossed by Achyuta, was unwounded by the weapons hurled on him by order of the Daitya monarch; and the serpents sent to destroy him breathed their venomous flames upon him in vain. Overwhelmed with rocks, he yet remained unhurt; for he never forgot Vishńu; and the recollection of the deity was his armour of proof. Hurled from on high by the king of the Daityas, residing in Swarga, earth received him

[1] The Puráńas generally concur in this genealogy, reading, sometimes, Anuhráda, Hráda, &c., for Anuhláda and the rest. Although placed second in the order of Kaśyapa's descendants, the Daityas are, in fact, the elder branch. Thus, the Mahábhárata, Moksha Dharma, calls Diti the senior wife of Kaśyapa: तासां ज्येष्ठाभवद्दितिः । and the Váyu terms Hiraṅyakaśipu and Hiraṅyáksha the eldest of all the sons of that patriarch:

कश्यपस्यात्मजौ तौ वै सर्वेभ्यः पूर्वजौ स्मृतौ ।

So "Titan and his enormous brood" were "heaven's first born."

* With a single exception, all the MSS. that I have seen read Anuhráda, Hráda, Prahráda, and Saṁhráda.

unharmed. The wind, sent into his body to wither him up, was, itself, annihilated by him, in whom Madhusúdana was present. The fierce élephants of the spheres broke their tusks, and vailed their pride, against the firm breast which the lord of the Daityas had ordered them to assault. The ministrant priests of the monarch were baffled in all their rites for the destruction of one so steadily attached to Govinda; and the thousand delusions of the fraudulent Śambara, counteracted by the discus of Kŕishńa, were practised without success. The deadly poison administered by his father's officers he partook of unhesitatingly, and without its working any visible change. For he looked upon the world with mind undisturbed, and, full of benignity, regarded all things with equal affection, and as identical with himself. He was righteous, an inexhaustible mine of purity and truth, and an unfailing model for all pious men.

CHAPTER XVI.

Inquiries of Maitreya respecting the history of Prahláda.

MAITREYA.—Venerable Muni, you have described to me the races of human beings, and the eternal Vishńu, the cause of this world. But who was this mighty Prahláda, of whom you have last spoken; whom fire could not burn; who died not, when pierced by weapons; at whose presence in the waters earth trembled, shaken by his movements, even though in bonds; and who, overwhelmed with rocks, remained unhurt? I am desirous to hear an account of the unequalled might of that sage worshipper of Vishńu, to whose marvellous history you have alluded. Why was he assailed by the weapons of the sons of Diti? Why was so righteous a person thrown into the sea? Wherefore was he overwhelmed with rocks? Why bitten by venomous snakes? Why hurled from the mountain-crest? Why cast into the flames? Why was he made a mark for the tusks of the elephants of the spheres? Wherefore was the blast of death directed against him by the enemies of the gods? Why did the priests of the Daityas practise ceremonies for his destruction? Why were the thousand illusions of Śambara exercised upon him? And for what purpose was deadly poison administered to him by the servants of the king, but which was innocuous as food to his sagacious son? All this I am anxious to hear: the history of the magnanimous Prahláda, a legend of great marvels. Not that it is a wonder that he should have been uninjured by

the Daityas: for who can injure the man that fixes his whole heart on Vishńu? But it is strange that such inveterate hatred should have been shown, by his own kin, to one so virtuous, so unweariedly occupied in worshipping Vishńu. You can explain to me for what reason the sons of Diti offered violence to one so pious, so illustrious, so attached to Vishńu, so free from guile. Generous enemies wage no war with such as he was, full of sanctity and every excellence. How should his own father thus behave towards him? Tell me, therefore, most illustrious Muni, the whole story in detail. I wish to hear the entire narrative of the sovereign of the Daitya race.

CHAPTER XVII.

Legend of Prahláda. Hiraṅyakaśipu the sovereign of the universe: the gods dispersed, or in servitude to him: Prahláda, his son, remains devoted to Vishńu: questioned by his father, he praises Vishńu: Hiraṅyakaśipu orders him to be put to death, but in vain: his repeated deliverance: he teaches his companions to adore Vishńu.

PARÁŚARA.—Listen, Maitreya, to the story of the wise and magnanimous Prahláda, whose adventures are ever interesting and instructive. Hiraṅyakaśipu, the son of Diti, had formerly brought the three worlds under his authority; confiding in a boon bestowed upon him by Brahmá.[1] He had usurped the sovereignty of Indra, and exercised, of himself, the functions of the sun, of air, of the lord of waters, of fire, and of the moon. He himself was the god of riches; he was the judge of the dead;* and he appropriated to himself, without reserve, all that was offered, in sacrifice, to the gods. The deities, therefore, flying from their seats in heaven, wandered, through fear of the Daitya, upon the earth, disguised in mortal shapes. Having conquered the three worlds, he was inflated with pride, and, eulogized by the Gandharvas, enjoyed whatever

[1] The boon, according to the Váyu Puráńa, was, that he should not be slain by any created being: the Kúrma adds, except by Vishńu. The Bhágavata has a similar boon as the Váyu, and, therefore, says the commentator, Vishńu assumed the form of the Nŕisiṁha, as being that of neither a man nor an animal.

* Yama, in the Sanskrit.

he desired. The Siddhas, the Gandharvas, and the snake-gods all attended upon the mighty Hiraṅyakaśipu, as he sat at the banquet. The Siddhas, delighted, stood before him; some playing on musical instruments, some singing songs in his praise, and others shouting cries of victory; whilst the nymphs of heaven danced gracefully in the crystal palace where the Asura with pleasure quaffed the inebriating cup.

The illustrious son of the Daitya king, Prahláda, being yet a boy, resided in the dwelling of his preceptor, where he read such writings as are studied in early years. On one occasion he came, accompanied by his teacher, to the court of his father, and bowed before his feet, as he was drinking. Hiraṅyakaśipu desired his prostrate son to rise, and said to him: "Repeat, boy, in substance, and agreeably, what, during the period of your studies, you have acquired." "Hear, sire", replied Prahláda, what, in obedience to your commands, I will repeat,—the substance of all I have learned. Listen attentively to that which wholly occupies my thoughts. I have learned to adore him who is without beginning, middle, or end, increase or diminution; the imperishable lord of the world, the universal cause of causes." On hearing these words, the sovereign of the Daityas, his eyes red with wrath, and lip swollen with indignation, turned to the preceptor of his son, and said: "Vile Brahman, what is this preposterous commendation of my foe, that, in disrespect to me, you have taught this boy to utter?" "King of the Daityas", replied the Guru, "it is not worthy of you to give way to passion. That which your son has uttered, he has not been taught by me."

"By whom, then", said Hiraṅyakaśipu to the lad, "by whom has this lesson, boy, been taught you? Your teacher denies that it proceeds from him." "Vishńu, father", answered Prahláda, "is the instructor of the whole world. What else should any one teach, or learn, save him, the supreme spirit?" "Blockhead", exclaimed the king, "who is this Vishńu, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?" "The glory of Vishńu", replied Prahláda, "is to be meditated upon by the devout: it cannot be described. He is the supreme lord, who is all things, and from whom all things proceed." To this the king rejoined: "Are you desirous of death, fool, that you give the title of supreme lord to any one, whilst I survive?" "Vishńu, who is Brahma", said Prahláda, "is the creator and protector, not of me alone, but of all human beings, and even, father, of you. He is the supreme lord of all. Why should you, sire, be offended?" Hiraṅyakaśipu then exclaimed: "What evil spirit has entered into the breast of this silly boy, that thus, like one possessed, he utters such profanity?" "Not into my heart alone", said Prahláda, "has Vishńu entered, but he pervades all the regions of the universe, and, by his omnipresence, influences the conduct of all beings, mine, father, and thine."[1] "Away with the wretch", cried the king:

[1] The Puráńas teach, constantly, incompatible doctrines. According to this passage, the supreme being is not the inert cause of creation only, but exercises the functions of an active providence. The commentator quotes a text of the Veda in support of this view: अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा। 'Universal soul, entering into men, governs their conduct.' Incongruities,

"take him to his preceptor's mansion. By whom could he have been instigated to repeat the lying praises of my foe?

According to the commands of his father, Prahláda was conducted, by the Daityas, back to the house of his Guru, where, assiduous in attendance on his preceptor, he constantly improved in wisdom. After a considerable time had elapsed, the sovereign of the Asuras sent for him again, and, on his arrival in his presence, desired him to recite some poetical composition. Prahláda immediately began: "May he from whom matter and soul* originate, from whom all that moves or is unconscious proceeds, he who is the cause of all this creation, Vishńu, be favourable unto us!" On hearing which, Hirańyakaśipu exclaimed: "Kill the wretch. He is not fit to live, who is a traitor to his friends, a burning brand to his own race." And his attendants, obedient to his orders, snatched up their weapons, and rushed, in crowds, upon Prahláda, to destroy him. The prince calmly looked upon them, and said: "Daityas, as truly as Vishńu is present in your weapons, and in my body, so truly shall those weapons fail to harm me." And, accordingly, although struck, heavily and repeatedly, by hundreds of the Daityas, the prince felt not the least pain; and his strength was ever renewed. His father then endeavoured to

however, are as frequent in the Vedas as in the Puráńas. But, apparently, the most ancient parts of the Hindu ritual recognized an active ruler in the creator of the universe; the notion of abstract deity originating with the schools of philosophy.

* In the original, *pradhána* and *purusha*.

persuade him to refrain from glorifying his enemy, and promised him immunity, if he would not be so foolish as to persevere. But Prahláda replied, that he felt no fear, as long as his immortal guardian against all dangers was present in his mind, the recollection of whom was, alone, sufficient to dissipate all the perils consequent upon birth or human infirmities.

Hiraṅyakaśipu, highly exasperated, commanded the serpents to fall upon his disobedient and insane son, and bite him to death with their envenomed fangs. And, thereupon, the great snakes, Kuhaka, Takshaka, and Andhaka, charged with fatal poison, bit the prince in every part of his body. But he, with thoughts immovably fixed on Kŕishńa, felt no pain from their wounds; being immersed in rapturous recollections of that divinity. Then the snakes cried to the king, and said: "Our fangs are broken; our jewelled crests are burst; there is fever in our hoods, and fear in our hearts: but the skin of the youth is still unscathed. Have recourse, monarch of the Daityas, to some other expedient." "Ho, elephants of the skies!" exclaimed the demon, "unite your tusks, and destroy this (deserter from his father, and) conspirer with my foes. Is is thus that often our progeny are our destruction; as fire consumes the wood (from which it springs)." The young prince was then assailed by the elephants of the skies, as vast as mountain-peaks, cast down upon the earth, and trampled on, and gored by their tusks. But he continued to call to mind Govinda; and the tusks of the elephants were blunted against his breast. "Behold", he said to his father, "the tusks of the elephants, as hard as adamant, are blunted. But

this is not by any strength of mine. Calling upon Janárdana is my defence against such fearful affliction."

Then said the king to his attendants: "Dismiss the elephants; and let fire consume him. And do thou, deity of the winds, blow up the fire; that this wicked wretch may be consumed." And the Dánavas piled a mighty heap of wood around the prince, and kindled a fire, to burn him, as their master had commanded. But Prahláda cried: "Father, this fire, though blown up by the winds, burneth me not; and all around I behold the face of the skies, cool and fragrant, with beds of lotos-flowers."

Then the Brahmans who were the sons of Bhárgava, illustrious priests, and reciters of the Sáma-veda, said to the king of the Daityas: "Sire, restrain your wrath against your own son. How should anger succeed in finding a place in heavenly mansions? As for this lad, we will be his instructors, and teach him obediently to labour for the destruction of your foes. Youth is the season, king, of many errors; and you should not, therefore, be relentlessly offended with a child. If he will not listen to us, and abandon the cause of Hari, we will adopt infallible measures to work his death." The king of the Daityas, thus solicited by the priests, commanded the prince to be liberated from the midst of the flames.

Again established in the dwelling of his preceptor, Prahláda gave lessons, himself, to the sons of the demons, in the intervals of his leisure. "Sons of the offspring of Diti", he was accustomed to say to them, "hear from me the supreme truth.* Nothing else is fit

* *Paramártha.*

to be regarded; nothing else, here, is an object to be coveted. Birth, infancy, and youth are the portion of all creatures; and then succeeds gradual and inevitable decay, terminating, with all beings, children of the Daityas, in death. This is manifestly visible to all; to you, as it is to me. That the dead are born again, and that it cannot be otherwise, the sacred texts are warrant. But production cannot be without a material cause; and, as long as conception and parturition are the material causes of repeated birth, so long, be sure, is pain inseparable from every period of existence. The simpleton, in his inexperience, fancies that the alleviation of hunger, thirst, cold, and the like is pleasure. But, of a truth, it is pain. For suffering gives delight to those whose vision is darkened by delusion; as fatigue would be enjoyment to limbs that are incapable of motion.[1] This vile body is a compound of

[1] This is the purport of the sentence, apparently, and is that which the comment in part confirms.* Literally it is: 'A blow is the pleasure of those whose eyes are darkened by ignorance, whose limbs, exceedingly benumbed, desire pleasure by exercise.' The commentator divides the sentence, however, and reads it: 'As fatigue would be like pleasure to paralysed limbs; and a blow is enjoyment to those who are blinded by delusion, that is, by love: for, to them, a slap, or even a kick, from a mistress would be a favour.' It is, not improbably, an allusion to some such venerable pastime as blindman's buff. This interpretation,

* The remarks of the larger commentary are subjoined: अत्यन्तं स्तिमिताङ्गानां स्तब्धाङ्गानाम् । व्यायामेन मल्लश्रमादिना । सुखमिच्छतां प्रहारो मुष्ट्यादिपातः । सुखायते सुखमिव भवति । तथा भ्रान्तिज्ञानावृताक्षाणां मोहपिहितदृष्टीनां प्रहारः प्रणयकुपितरमणीचरणाघातोऽपि सुखायते ।

phlegm and other humours. Where are its beauty, grace, fragrance, or other estimable qualities? The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones, will be enamoured of hell.* The agreeableness of fire is caused by cold; of water, by thirst; of food, by hunger. By other circumstances their contraries are equally agreeable.[1] The child of the Daitya who takes to himself a wife introduces only so much misery into his bosom.† For, as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart; and he who has large

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however, leaves the construction of the first half of the sentence imperfect, unless the nominative and verb apply to both portions:

अत्यन्तखिमिताङ्गानां व्यायामेन सुखैषिणाम् ।
भ्रान्तिश्चानावृताक्षाणां प्रहारोऽपि सुखायते ॥

[1] They are so far from being sources of pleasure in themselves, that, under different contrasts, they become sources of pain. Heat is agreeable in cold weather; cold is agreeable in hot weather. Heat would then be disagreeable. Drink is pleasant to a thirsty man; thirst is agreeable to one who has drunk too much: and more drink would be painful. So of food, and of other contrasts.

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* It is only implied, in the Sanskrit, as read in my MSS., that hell will be his portion. The couplet is as follows:

मांसासृक्पूयविण्मूत्रस्नायुमज्जास्थिसंहतौ ।
देहे चेत्प्रीतिमाम्बूढो नरके भवितापि सः ॥

† "Sons of the Daityas, just in measure as one entertains affection, does one introduce misery", &c. The original, in the MSS. by me, is:

करोति हे दैत्यसुता यावन्मात्रं परिग्रहम् ।
तावन्मात्रं स एवास्य दुःखं चेतसि यच्छति ॥

In the larger commentary we read: कलत्रपुत्रमित्रादिसंग्रहो दुःखहेतुरित्याह । करोतीति स परिग्रह एव ।

possessions in his house is haunted, wherever he goes, with the apprehension that they may be lost, or burnt, or stolen. Thus, there is great pain in being born. For the dying man there are the tortures of the judge of the deceased, and of passing again into the womb. If you conclude that there is little enjoyment in the embryo state, you must, then, admit that the world is made up of pain. Verily I say unto you, that, in this ocean of the world, this sea of many sorrows, Vishńu is your only hope. If ye say, you know nothing of this: 'We are children; embodied spirit in bodies is eternal; birth, youth, decay are the properties of the body, not of the soul.'[1]* But it is in this way that we deceive ourselves.† 'I am yet a child; but it is my purpose to exert myself when I am a youth. I am yet a youth; but, when I become old, I will do what is

[1] 'Divine knowledge is the province only of those who can separate soul from body, that is, who live independent of bodily infirmities and passions. We have not overcome corporeal vicissitudes, and have, therefore, no concern with such abstruse inquiries.' This is the commentator's explanation of the passage.‡

* मा जानीत वयं बाला देही देहेषु शाश्वतः।
जरायौवनजन्माद्या धर्मा देहस्य नात्मनः॥

"Do not suppose *that you cannot judge of this*, *because* you are children: *for* spirit is eternal in bodies", &c.

The fuller comment is as follows: बालानामस्माकं नाचाधिकार इति शङ्कायामाह। मा जानीतेति। यथा परिमाणभेदेन भिन्नेषु देहेषु देहिनस्तत्तदवस्थानुसंधातुरेकत्वमेवं जन्मान्तरे देहेष्वपि देही। एकः शाश्वतो नित्यः। अतो जराद्या धर्मा देहस्य नात्मनः। तथा च देहात्मविवेकशून्यानामविरक्तानां नाचाधिकारः। आत्मानात्मविवेकवतां विरक्तानां तु भवतामचाधिकार एवेति भावः।

† I find no Sanskrit, in my MSS., for this sentence.

‡ See, for the original, my first note in this page.

needful for the good of my soul. I am now old; and all my duties are to be fulfilled. How shall I, now that my faculties fail me, do what was left undone when my strength was unimpaired?' In this manner do men, whilst their minds are distracted by sensual pleasures, ever propose, and never attain final beatitude. They die thirsting.[1] Devoted, in childhood, to play, and, in youth, to pleasure, ignorant and impotent, they find that old age is come upon them. Therefore, even in childhood let the embodied soul acquire discriminative wisdom, and, independent of the conditions of infancy, youth, or age, strive, incessantly, to be freed. This, then, is what I declare unto you; and, since you know that it is not untrue, do you, out of regard to me, call to your minds Vishńu, the liberator from all bondage. What difficulty is there in thinking upon him, who, when remembered, bestows prosperity; and by recalling whom to memory, day and night, all sin is cleansed away? Let all your thoughts and affections be fixed on him, who is present in all beings; and you shall laugh at every care. The whole world is suffering under a triple affliction.[2] What wise man would feel

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[1] पिपासितः। Alluding, says the commentator, to the fable of a washerman, who, whilst washing his clothes in the Ganges, proposed, daily, to drink of its waters, but forgot his purpose in his occupation; or of a boy, who proposed the same, as he pursued fish after fish, and never accomplished his intention, being engrossed by his sport. Both died without drinking.

[2] The three kinds of affliction of the Sánkhya philosophy: internal, as bodily or mental distress; external, as injuries from men, animals, &c.; and superhuman, or inflictions by gods or demons. See Sánkhya Káriká, ver. 1.

hatred towards beings who are objects of compassion? If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself? I should, rather, sympathize with their happiness: for the suppression of malignant feelings is, of itself, a reward.[1] If beings are hostile, and indulge in hatred, they are objects of pity, to the wise, as encompassed by profound delusion. These are the reasons (for repressing hate, which are adapted to the capacities) of those who see (the deity) distinct (from his creatures). Hear, briefly, what influences those who have approached the truth.* This whole world is but a manifestation of Vishńu, who is identical with all things; and it is, therefore, to be regarded, by the wise, as not differing from, but as the same with, themselves. Let us, therefore, lay aside the angry passions of our race, and so strive that we obtain that perfect, pure, and eternal happiness which shall be beyond the power of the elements, or their deities, of fire, of the sun, of the moon, of wind, of Indra,† of the regent of the sea;‡ which shall be unmolested by spirits of air

[1] The construction of the text is elliptical and brief; but the sense is sufficiently clear:

अथ भद्राणि भूतानि हीनशक्तिरहं परम् ।
मुदं तथापि कुर्वीत हानिद्वेषफलं यतः ॥

The order of the last páda is thus transposed by the commentator: यतो द्वेषस्य हानिरेव फलम् । 'Whence (from feeling pleasure) the abandonment of enmity is, verily, the consequence.'

* See *Original Sanskrit Texts*, Part III., p. 224.

† Parjanya, in the Sanskrit.

‡ The Translator's definition of Varuńa.

or earth;* by Yakshas, Daityas, or their chiefs; by the serpent-gods, or monstrous demigods of Swarga;† which shall be uninterrupted by men or beasts, or by the infirmities of human nature; by bodily sickness and disease,[1] or hatred, envy, malice, passion, or desire; which nothing shall molest, and which every one who fixes his whole heart on Keśava shall enjoy. Verily I say unto you, that you shall have no satisfaction in various revolutions through this treacherous world, but that you will obtain placidity for ever by propitiating Vishńu, whose adoration is perfect calm. What, here, is difficult of attainment, when he is pleased? Wealth, pleasure, virtue are things of little moment. Precious is the fruit that you shall gather, be assured, from the exhaustless store of the tree of true wisdom."

[1] The original rather unpoetically specifies some of these, or fever, ophthalmia, dysentery, spleen, liver, &c.‡ The whole of these defects are the individuals of the three species of pain alluded to before.

* The original has Siddhas and Rákshasas.

† "Monstrous demigods of Swarga" is to render Kińnaras.

‡ ज्वराक्षिरोगातीसारप्लीहगुल्मादिकैस्तथा ।

CHAPTER XVIII.

Hiraṅyakaśipu's reiterated attempts to destroy his son: their being always frustrated.

The Dánavas, observing the conduct of Prahláda, reported it to the king, lest they should incur his displeasure. He sent for his cooks, and said to them: "My vile and unprincipled son is now teaching others his impious doctrines. Be quick; and put an end to him. Let deadly poison be mixed up with all his viands, without his knowledge. Hesitate not; but destroy the wretch without delay." Accordingly they did so, and administered poison to the virtuous Prahláda, as his father had commanded them. Prahláda, repeating the name of the imperishable, ate and digested the food in which the deadly poison had been infused, and suffered no harm from it, either in body or mind; for it had been rendered innocuous by the name of the eternal. Beholding the strong poison digested, those who had prepared the food were filled with dismay, and hastened to the king, and fell down before him, and said: "King of the Daityas, the fearful poison given, by us, to your son has been digested, by him, along with his food, as if it were innocent. Hiraṅyakaśipu, on hearing this, exclaimed: "Hasten, hasten, ministrant priests of the Daitya race. Instantly perform the rites that will effect his destruction." Then the priests went to Prahláda, and, having repeated the hymns of the Sáma-veda, said to him, as he respectfully hearkened: "Thou hast been born, prince, in the

family of Brahmá, celebrated in the three worlds, the son of Hiraṅyakaśipu, the king of the Daityas. Why shouldest thou acknowledge dependance upon the gods? Why upon the eternal? Thy father is the stay of all the worlds; as thou thyself, in turn, shalt be. Desist, then, from celebrating the praises of an enemy; and remember, that, of all venerable preceptors, a father is most venerable." Prahláda replied to them: "Illustrious Brahmans, it is true that the family of Maríchi is renowned in the three worlds: this cannot be denied. And I also admit, what is equally indisputable, that my father is mighty over the universe. There is no error, not the the least, in what you have said, 'that a father is the most venerable of all holy teachers.' He is a venerable instructor, no doubt, and is ever to be devoutly reverenced. To all these things I have nothing to object: they find a ready assent in my mind. But, when you say: 'Why should I depend upon the eternal?' who can give assent to this, as right? The words are void of meaning." Having said thus much, he was silent a while, being restrained by respect to their sacred functions. But he was unable to repress his smiles, and again said: "What need is there of the eternal? Excellent! What need of the eternal? Admirable! Most worthy of you who are my venerable preceptors! Hear what need there is of the eternal; if to hearken will not give you pain. The fourfold objects of men are said to be virtue, desire, wealth, final emancipation. Is he who is the source of all these of no avail? Virtue was derived from the eternal by Daksha, Maríchi, and other patriarchs; wealth has been obtained from him by others, and, by others, the

enjoyment of their desires; whilst those who, through true wisdom and holy contemplation, have come to know his essence, have been released from their bondage, and have attained freedom from existence for ever. The glorification of Hari, attainable by unity, is the root of all riches, dignity, renown, wisdom, progeny, righteousness, and liberation. Virtue, wealth, desire, and even final freedom, Brahmans, are fruits bestowed by him. How, then, can it be said, 'What need is there of the eternal?' But enough of this. What occasion is there to say more? You are my venerable preceptors; and, speak ye good or evil, it is not for my weak judgment to decide." The priests said to him: "We preserved you, boy, when you were about to be consumed by fire; confiding that you would no longer eulogize your father's foes. We knew not how unwise you were. But, if you will not desist from this infatuation, at our advice, we shall even proceed to perform the rites that will inevitably destroy you." To this menace, Prahláda answered: "What living creature slays, or is slain? What living creature preserves, or is preserved? Each is his own destroyer, or preserver, as he follows evil, or good."[1*]

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[1] This is not the doctrine of the impassibility of soul, taught in the Vedas:

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीमो नायं हन्ति न हन्यते ॥

'We do not recognize either the doctrine that supposes the slayer

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* प्रह्लाद उवाच ।
कः केन हन्यते जन्तुर्जन्तुः कः केन रक्ष्यते ।
हन्ति रक्षति चैवात्मा ह्यसत्साधु समाचरन् ॥

Thus spoken to by the youth, the priests of the Daitya sovereign were incensed, and instantly had recourse to magic incantations, by which a female form, enwreathed with fiery flame, was engendered. She was of fearful aspect; and the earth was parched beneath her tread, as she approached Prahláda, and smote him, with a fiery trident,* on the breast. In vain; for the weapon fell, broken into a hundred pieces, upon the ground. Against the breast in which the imperishable Hari resides the thunderbolt would be shivered: much more should such a weapon be split in pieces. The magic being, then directed against the virtuous prince by the wicked priests, turned upon them, and, having quickly destroyed them, disappeared. But Prahláda, beholding them perish, hastily appealed to

to slay, or the slain to be killed: this (spiritual existence) neither kills nor is killed.' The same is inculcated, at great length, and with great beauty, in the Bhagavad Gítá:†

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥

'Weapons wound it not; fire doth not consume it; water cannot drown it; nor doth it wither before the winds'; or, as rendered by Schlegel: 'Non illum penetrant tela; non illum comburit flamma; neque illum perfundunt aquæ; nec ventus exsiccat.' P. 17, new edition. But, in the passage of our text, all that the Hindus understand of Fate is referred to. Death or immunity, prosperity or adversity, are, in this life, the inevitable consequences of conduct in a prior existence. No man can suffer a penalty which his vices in a preceding state of being have not incurred; nor can he avoid it, if they have.

* *Súla*, a pike.

† II., 23.

Kŕishńa, the eternal, for succour, and said: "O Janárdana, who art everywhere, the creator and substance of the world, preserve these Brahmans from this magical and insupportable fire. As thou art Vishńu, present in all creatures, and the protector of the world, so let these priests be restored to life. If, whilst devoted to the omnipresent Vishńu, I think no sinful resentment against my foes, let these priests be restored to life. If those who have come to slay me, those by whom poison was given me, the fire that would have burned, the elephants that would have crushed, and snakes that would have stung me, have been regarded by me as friends; if I have been unshaken in soul, and am without fault, in thy sight; then, I implore thee, let these, the priests of the Asuras, be now restored to life." Thus having prayed, the Brahmans immediately rose up, uninjured and rejoicing; and, bowing respectfully to Prahláda, they blessed him, and said: "Excellent prince, may thy days be many; irresistible be thy prowess; and power, and wealth, and posterity be thine." Having thus spoken, they withdrew, and went and told the king of the Daityas all that had passed.

CHAPTER XIX.

Dialogue between Prahláda and his father: he is cast from the top of the palace, unhurt: baffles the incantations of Śambara: he is thrown, fettered, into the sea: he praises Vishńu.

When Hiraṅyakaśipu heard that the powerful incantations of his priests had been defeated, he sent for his son, and demanded of him the secret of his extraordinary might. "Prahláda", he said, "thou art possessed of marvellous powers. Whence are they derived? Are they the result of magic rites? Or have they accompanied thee from birth?" Prahláda, thus interrogated, bowed down to his father's feet, and replied: "Whatever power I possess, father, is neither the result of magic rites, nor is it inseparable from my nature. It is no more than that which is possessed by all in whose hearts Achyuta abides. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin; inasmuch as the cause does not exist. But he who inflicts pain upon others, in act, thought, or speech, sows the seed of future birth; and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence: for I behold Keśava in all beings, as in my own soul. Whence should corporeal or mental suffering, or pain inflicted by elements or the gods, affect me, whose heart is thoroughly purified by him? Love, then, for all creatures will be assiduously cherished by all those who are wise in the knowledge that Hari is all things."

When he had thus spoken, the Daitya monarch, his face darkened with fury, commanded his attendants to

cast his son from the summit of the palace where he was sitting, and which was many Yojanas in height, down upon the tops of the mountains, where his body should be dashed to pieces against the rocks. Accordingly, the Daityas hurled the boy down: and he fell, cherishing Hari in his heart; and Earth, the nurse of all creatures, received him gently on her lap, thus entirely devoted to Keśava, the protector of the world.

Beholding him uninjured by the fall, and sound in every bone, Hiraṅyakaśipu addressed himself to Śambara, the mightiest of enchanters, and said to him: "This perverse boy is not to be destroyed by us. Do you, who are potent in the arts of delusion, contrive some device for his destruction." Śambara replied: "I will destroy him. You shall behold, king of the Daityas, the power of delusion, the thousand and the myriad artifices that it can employ." Then the ignorant Asura Śambara practised subtile wiles for the extermination of the firm-minded Prahláda. But he, with a tranquil heart, and void of malice towards Śambara, directed his thoughts, uninterruptedly, to the destroyer of Madhu; by whom the excellent discus, the flaming Sudarśana, was dispatched to defend the youth; and the thousand devices of the evil-destinied Śambara were, every one, foiled by this defender of the prince. The king of the Daityas then commanded the withering wind to breathe its blighting blast upon his son; and, thus commanded, the wind immediately penetrated into his frame, cold, cutting, drying, and insufferable. Knowing that the wind had entered into his body, the Daitya boy applied his whole heart to the mighty upholder of the earth. And Janárdana, seated in his

heart, waxed wroth, and drank up the fearful wind, which had thus hastened to its own annihilation.

When the devices of Śambara were all frustrated, and the blighting wind had perished, the prudent prince repaired to the residence of his preceptor. His teacher instructed him daily in the science of polity, as essential to the administration of government, and invented, by Uśanas, for the benefit of kings; and, when he thought that the modest prince was well grounded in the principles of the science, he told the king that Prahláda was thoroughly conversant with the rules of government, as laid down by the descendant of Bhŕigu. Hiraṅyakaśipu therefore summoned the prince to his presence, and desired him to repeat what he had learned; how a king should conduct himself towards friends or foes; what measures he should adopt at the three periods (of advance, retrogression, or stagnation); how he should treat his councillors, his ministers, the officers of his government and of his household, his emissaries, his subjects, those of doubtful allegiance, and his foes; with whom should he contract alliance; with whom engage in war; what sort of fortress he should construct; how forest and mountain tribes should be reduced; how internal grievances should be rooted out. All this, and what else he had studied, the youth was commanded, by his father, to explain. To this, Prahláda, having bowed affectionately and reverentially to the feet of the king, touched his forehead, and thus replied:

"It is true that I have been instructed, in all these matters, by my venerable preceptor; and I have learnt them. But I cannot, in all, approve them. It is said

that conciliation, gifts, punishment, and sowing dissension are the means of securing friends (or overcoming foes).[1] But I, father—be not angry—know neither friends nor foes; and where no object is to be accomplished, the means of effecting it are superfluous. It were idle to talk of friend or foe in Govinda, who is the supreme soul, lord of the world, consisting of the world, and who is identical with all beings. The divine Vishńu is in thee, father, in me, and in all everywhere else: and, hence, how can I speak of friend or foe, as distinct from myself? It is, therefore, waste of time to cultivate such tedious and unprofitable sciences, which are but false knowledge; and all our energies should be dedicated to the acquirement of true wisdom. The notion that ignorance is knowledge arises, father, from ignorance. Does not the child, king of the Asuras, imagine the fire-fly to be a spark of fire?* That is active duty, which is not for our bondage; that is knowledge, which is for our liberation. All other duty is good only unto weariness: all other knowledge is only the cleverness of an artist. Knowing this, I look upon all such acquirement as profitless. That which is really profitable, hear me, O mighty monarch, thus prostrate before thee, proclaim. He who cares not for dominion, he who cares not for

[1] These are the four Upáyas, 'means of success', specified in the Amara-kośa:†

भेदो दण्डः साम दानमित्युपायचतुष्टयम् ।

* विद्याबुद्धिरविद्यायामज्ञानात्तात जायते ।
बालोऽग्निं किं न खद्योतमसुरेश्वर मन्यते ॥

† II., 8, 1, 20.

wealth, shall, assuredly, obtain both in a life to come.* All men, illustrious prince, are toiling to be great. But the destinies of men, and not their own exertions, are the cause of greatness. Kingdoms are the gifts of fate, and are bestowed upon the stupid, the ignorant, the cowardly, and those to whom the science of government is unknown. Let him, therefore, who covets the goods of fortune be assiduous in the practice of virtue. Let him who hopes for final liberation learn to look upon all things as equal and the same. Gods, men, animals, birds, reptiles,† all are but forms of one eternal Vishńu, existing, as it were, detached from himself. By him who knows this, all the existing world, fixed or movable, is to be regarded as identical with himself, as proceeding alike from Vishńu, assuming a universal form.‡ When this is known, the glorious god of all, who is without beginning or end, is pleased; and, when he is pleased, there is an end of affliction."

On hearing this, Hiraṅyakaśipu started up from his throne, in a fury, and spurned his son, on the breast, with his foot. Burning with rage, he wrung his hands, and exclaimed: "Ho Viprachitti! ho Ráhu! ho Bali![1]

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[1] Celebrated Daityas. Viprachitti is one of the chief Dánavas, or sons of Danu, and appointed king over them by Brahmá. Ráhu was the son of Siṁhiká, more known as the dragon's head, or ascending node; being a chief agent in eclipses. Bali was

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* न चिन्तयति को राज्यं को धनं नाभिवाञ्छति ।
तथापि भाव्यमेवैतदुभयं प्राप्यते नरैः ॥

† *Sarisṙipa.*

‡ एतद्विजानता सर्वं जगत्स्थावरजङ्गमम् ।
द्रष्टव्यमात्मवद्विष्णुर्यतोऽयं विश्वरूपधृक् ॥

bind him with strong bands,[1] and cast him into the ocean; or all the regions, the Daityas and Dánavas, will become converts to the doctrines of this silly wretch. Repeatedly prohibited by us, he still persists in the praise of our enemies. Death is the just retribution of the disobedient." The Daityas accordingly bound the prince with strong bands,* as their lord had commanded, and threw him into the sea. As he floated on the waters, the ocean was convulsed throughout its whole extent, and rose in mighty undulations, threatening to submerge the earth. This when Hiraṅyakaśipu observed, he commanded the Daityas to hurl rocks into the sea, and pile them closely on one another, burying beneath their incumbent mass him whom fire would not burn, nor weapons pierce, nor serpents bite; whom the pestilential gale could not blast, nor poison, nor magic spirits, nor incantations destroy; who fell from the loftiest heights, unhurt; who foiled the elephants of the spheres;—a son of depraved heart, whose life was a perpetual curse. "Here", he cried, "since he cannot die, here let him live for thousands of years, at the bottom of the ocean, overwhelmed by mountains.† Accordingly, the Daityas and Dána-

sovereign of the three worlds, in the time of the dwarf incarnation, and, afterwards, monarch of Pátála.

[1] With Nágapáśas, 'snake-nooses'; tortuous and twining round the limbs, like serpents.

* *Nágabandhana.*

† In my MSS., which here seem to differ from those used by Professor Wilson, I find:

तदेष तोयधावत्र समाक्रान्तो महीधरैः।
तिष्ठत्वब्दसहस्रान्तं प्राणान्हास्यति दुर्मतिः॥

vas hurled upon Prahláda, whilst in the great ocean, ponderous rocks, and piled them over him for many thousand miles. But he, still with mind undisturbed, thus offered daily praise to Vishńu, lying at the bottom of the sea, under the mountain-heap. "Glory to thee, god of the lotos-eye!* Glory to thee, most excellent of spiritual things!† Glory to thee, soul of all worlds! Glory to thee, wielder of the sharp discus! Glory to the best of Brahmans;‡ to the friend of Brahmans and of kine; to Kŕishńa, the preserver of the world! To Govinda be glory! To him who, as Brahmá, creates the universe; who, in its existence, is its preserver; be praise! To thee, who, at the end of the Kalpa, takest the form of Rudra; to thee, who art triform; be adoration! Thou, Achyuta, art the gods, Yakshas, demons, saints, serpents, choristers and dancers of heaven, goblins, evil spirits, men, animals, birds, insects, reptiles, plants, and stones, earth, water, fire, sky, wind, sound, touch, taste, colour, flavour, mind, intellect, soul, time, and the qualities (of nature). Thou art all these, and the chief object of them all.§ Thou art knowledge and ignorance, truth and falsehood, poison and ambrosia. Thou art the performance and

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* *Puńdarikáksha.*

† *Purushottama.*

‡ *Brahmańyadeva.*

§ देवा यक्षासुराः सिद्धा नागा गन्धर्वकिंनराः ।
पिशाचा राक्षसाश्चैव मनुष्याः पशवस्तथा ॥
पक्षिणः स्थावराश्चैव पिपीलिकसरीसृपाः ।
भूम्यापोऽग्निर्नभो वायुः शब्दस्पर्शस्तथा रसः ॥
रूपं गन्धो मनो बुद्धिरात्मा कालस्तथा गुणः ।
एतेषां परमार्थं च सर्वमेतत्त्वमच्युत ॥

discontinuance of acts;[1] thou art the acts which the Vedas enjoin.* Thou art the enjoyer of the fruit of all acts, and the means by which they are accomplished. Thou, Vishńu, who art the soul of all, art the fruit of all acts of piety. Thy universal diffusion, indicating might and goodness, is in me, in others, in all creatures, in all worlds. Holy ascetics meditate on thee: pious priests sacrifice to thee.† Thou alone, identical with the gods and the fathers of mankind,‡ receivest burnt offerings and oblations.[2] The universe is thy intellectual form,[3] whence proceeded thy subtile form, this world. Thence art thou all subtile elements and elementary beings, and the subtile principle, that is called soul, within them. Hence the supreme soul of all objects, distinguished as subtile or gross, which is imperceptible, and which cannot be conceived, is even a form of thee. Glory be to thee, Purushottama! And glory to that imperishable form, which, soul of all, is another manifestation[4] of thy might, the asylum of all

[1] Acts of devotion—sacrifices, oblations, observance of rules of purification, alms-giving, and the like—opposed to ascetic and contemplative worship, which dispenses with the ritual.

[2] Havya and Kavya, oblations of ghee or oiled butter; the former presented to the gods, the latter, to the Pitŕis.

[3] Mahat, the first product of nature, intellect.

[4] The preceding passage was addressed to the Purusha or spiritual nature of the supreme being. This is addressed to his material essence, his other energy, अपरा शक्तिः । that is, to Pradhána.

* विद्याविद्ये भवान्सत्यमसत्यं त्वं विषामृते ।
प्रवृत्तं च निवृत्तं च कर्म वेदोदितं भवान् ॥

† There is nothing, in the original, answering to "holy" and "pious".

‡ Pitŕis.

qualities, existing in all creatures! I salute her, the supreme goddess, who is beyond the senses; whom the mind, the tongue, cannot define; who is to be distinguished alone by the wisdom of the truly wise.* Om! Salutation to Vásudeva; to him who is the eternal lord; he from whom nothing is distinct; he who is distinct from all! Glory be to the great spirit, again and again; to him who is without name or shape; who, sole, is to be known by adoration;† whom, in the forms manifested in his descents upon earth, the dwellers in heaven adore! For they behold not his inscrutable nature.‡ I glorify the supreme deity Vishńu, the universal witness, who, seated internally, beholds the good and ill of all. Glory to that Vishńu, from whom this world is not distinct! May he, ever to be meditated upon as the beginning of the universe, have compassion upon me! May he, the supporter of all, in

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* रूपं महत्ते स्थितमत्र विश्वं
ततश्च सूक्ष्मं जगदेतदीश।
रूपाणि सर्वाणि च भूतभेदा-
स्वेष्वन्तरात्माख्यमतीव सूक्ष्मम् ॥
तस्माच्च सूक्ष्मादिविशेषणाना-
मगोचरे यत्परमात्मरूपम्।
किमप्यचिन्त्यं तव रूपमस्ति
तस्मै नमस्ते पुरुषोत्तमाय ॥
सर्वभूतेषु सर्वात्मन्या शक्तिरपरा तव।
गुणाश्रया नमस्तस्यै शाश्वताये सुरेश्वर ॥
यातीतगोचरा वाचां मनसां चाविशेषणा।
ज्ञानिज्ञानपरिच्छेद्या तां वन्दे चेश्वरीं पराम् ॥

† नमस्तस्यै नमस्तस्यै नमस्तस्यै महात्मने।
नाम रूपं न यस्यैको योऽस्तित्वेनोपलभ्यते ॥

‡ *Paraṁ rúpam.*

whom everything is warped and woven,[1] undecaying, imperishable, have compassion upon me! Glory, again and again, to that being to whom all returns, from whom all proceeds; who is all, and in whom all things are; to him whom I, also, am! For he is everywhere, and through whom all things are from me. I am all things. All things are in me, who am everlasting. I am undecayable, ever-enduring, the receptacle of the spirit of the Supreme. Brahma is my name; the supreme soul, that is before all things, that is after the end of all.

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[1] Or, rather, 'woven as the warp and woof':

यतोतमेतत्प्रोतं च विश्वमक्षरमव्ययम् ।

उत meaning 'woven by the long threads', and प्रोत, 'by the cross threads.'

CHAPTER XX.

Vishńu appears to Prahláda. Hiraṅyakaśipu relents, and is reconciled to his son: he is put to death by Vishńu as the Nŕisiṁha. Prahláda becomes king of the Daityas: his posterity: fruit of hearing his story.

THUS meditating upon Vishńu, as identical with his own spirit, Prahláda became as one with him, and finally regarded himself as the divinity. He forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, eternal, supreme soul; and, in conseqnence of the efficacy of this conviction of identity, the imperishable Vishńu, whose essence is wisdom, became present in his heart, which was wholly purified from sin. As soon as, through the force of his contemplation,* Prahláda had become one with Vishńu, the bonds† with which he was bound burst instantly asunder; the ocean was violently uplifted; and the monsters of the deep were alarmed; earth, with all her forests and mountains, trembled; and the prince, putting aside the rocks which the demons had piled upon him, came forth from out the main. When he beheld the (outer) world again, and contemplated earth and heaven, he remembered who he was, and recognized himself to be Prahláda. And again he hymned Purushottama, who is without beginning or end; his mind being steadily and undeviatingly addressed to the object of his prayers, and his speech, thoughts, and acts being firmly under con-

* *Yoga.*

† *Uragabandha.*

trol. "Om! Glory to the end of all*: to thee, lord, who art subtile and substantial; mutable and immutable; perceptible and imperceptible; divisible and indivisible; indefinable and definable; the subject of attributes, and void of attributes; abiding in qualities, though they abide not in thee; morphous and amorphous; minute and vast; visible and invisible; hideousness and beauty; ignorance and wisdom; cause and effect; existence and non-existence; comprehending all that is good and evil; essence of perishable and imperishable elements; asylum of undeveloped rudiments! O thou who art both one and many, Vásudeva, first cause of all, glory be unto thee! O thou who art large and small; manifest and hidden; who art all beings, and art not all beings; and from whom, although disdinct from universal cause, the universe proceeds: to thee, Purushottama, be all glory!"†

Whilst, with mind intent on Vishńu, he thus pronounced his praises, the divinity, clad in yellow robes,

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* *Paramárthártha.*

† प्रह्लाद उवाच ।
ओं नमः परमार्थार्थ स्थूल सूक्ष्म चराचर ।
व्यक्ताव्यक्त कलातीत सकलेश निरञ्जन ॥
गुणाञ्जन गुणाधार निर्गुणात्मन्गुणस्थिर ।
मूर्तामूर्त महामूर्ते सूक्ष्ममूर्ते स्फुटास्फुट ॥
कराल सौम्यरूपात्मन्विद्याविद्या मयाच्युत ।
सदसद्रूप सद्भाव सदसद्भावभावन ॥
नित्यानित्य प्रपञ्चात्मन्निष्प्रपञ्चामलाश्रित ।
एकानेक नमस्तुभ्यं वासुदेवादिकारणम् ॥
यः स्थूलसूक्ष्मः प्रकटप्रकाशो
यः सर्वभूतो न च सर्वभूतः ।
विश्वं यतश्चैतदविश्वहेतो-
र्नमोस्तु तस्मै पुरुषोत्तमाय ॥

suddenly appeared before him. Startled at the sight, with hesitating speech, Prahláda pronounced repeated salutations to Vishńu, and said: "O thou who removest all worldly grief, Keśava, be propitious unto me! Again sanctify me, Achyuta, by thy sight." The deity replied: "I am pleased with the faithful attachment thou hast shown to me. Demand from me, Prahláda, whatever thou desirest." Prahláda replied: "In all the thousand births through which I may be doomed to pass, may my faith in thee, Achyuta, never know decay.* May passion, as fixed as that which the worldly-minded feel for sensual pleasures, ever animate my heart, always devoted unto thee." Bhagavat answered: "Thou hast, already, devotion unto me, and ever shalt have it. Now choose some boon, whatever is in thy wish." Prahláda then said: "I have been hated for that I assiduously proclaimed thy praise. Do thou, O lord, pardon, in my father, this sin that he hath committed. Weapons have been hurled against me; I have been thrown into the flames; I have been bitten by venomous snakes; and poison has been mixed with my food; I have been bound and cast into the sea; and heavy rocks have been heaped upon me. But all this, and whatever ill, beside, has been wrought against me; whatever wickedness has been done to me, because I put my faith in thee; all, through thy mercy, has been suffered by me unharmed. And do

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To परमार्थार्थं the commentator prefers परमार्थाय; and he remarks: परमार्थाय मोक्षरूपाय। परमार्थार्थेति पाठे हे परमार्थज्ञानस्वरूप। Instead of गुणस्थिर, he reads परस्थित, and, for कराल सौम्यरूपात्मन्, कराकरूप सौम्यात्मन्।

* *Achyuta.* There is a pun here.

thou, therefore, free my father from this iniquity." To this application Vishńu replied: "All this shall be unto thee, through my favour. But I give thee another boon. Demand it, son of the Asura." Prahláda answered and said: "All my desires, O lord, have been fulfilled by the boon that thou hast granted, that my faith in thee shall never know decay. Wealth, virtue, love are as nothing: for even liberation is in his reach whose faith is firm in thee, root of the universal world." Vishńu said: "Since thy heart is filled, immovably, with trust in me, thou shalt, through my blessing, attain freedom from existence." Thus saying, Vishńu vanished from his sight; and Prahláda repaired to his father, and bowed down before him. His father kissed him on the forehead,[1] and embraced him, and shed tears, and said: "Dost thou live, my son?" And the great Asura repented of his former cruelty, and treated him with kindness. And Prahláda, fulfilling his duties like any other youth, continued diligent in the service of his preceptor and his father. After his father had been put to death by Vishńu, in the form of the man-lion,[2] Prahláda became the sovereign of the Daityas;

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[1] Literally, 'having smelt his forehead.' I have elsewhere had occasion to observe this practice: Hindu Theatre, Vol. II., p. 45.

[2] Here is another instance of that brief reference to popular and prior legends, which is frequent in this Puráńa. The man-lion Avatára is referred to in several of the Puráńas; but I have met with the story in detail only in the Bhágavata. It is there said that Hirańyakaśipu asks his son, why, if Vishńu is everywhere, he is not visible in a pillar in the hall where they are assembled. He then rises, and strikes the column with his fist;

and, possessing the splendours of royalty consequent

on which, Vishńu, in a form which is neither wholly a lion nor a man, issues from it, and a conflict ensues, which ends in Hiraṅyakaśipu's being torn to pieces. Even this account,* therefore, is not, in all particulars, the same as the popular version of the story.

* *Bhágavata-puráńa*, VII., 8, 12-30. Burnouf's translation of it is as follows:

"Hiraṅyakaçipu dit: Oui, tu veux certainement mourir, toi qui te vantes ainsi outre mesure; car il est confus, ô insensé, le langage de ceux qui touchent au moment de leur mort.

"Et celui que tu nommes le souverain du monde, ô misérable, comme s'il y avait un autre souverain que moi, où est-il? et s'il est partout, pourquoi ne paraît il pas dans cette colonne?

"Orgueilleux, je te séparerai la tête du corps: qu'il te protège donc en ce jour ce Hari qui est ton appui désiré.

"Nârada dit: Après avoir insulté ainsi plusieurs fois par de dures paroles son fils, ce grand serviteur de Bhagavat, l'Asura furieux, tirant son poignard, s'élança du haut de son siége, et usant de toute sa force, il frappa la colonne du poing.

"Au même instant il en sortit un rugissement terrible, qui fit éclater l'enveloppe de l'œuf du monde, et qui s'élevant jusqu'au séjour d'Adja et des autres Dieux, leur fit croire à l'anéantissement de leurs palais.

"Au moment où fier de sa vigueur, l'Asura, qui voulait tuer son fils, entendit ce rugissement inouï, merveilleux, au bruit duquel avaient tremblé les chefs des Asuras, il en chercha, mais en vain, la cause dans l'assemblée.

"Alors, pour justifier ce qu'avait dit son serviteur et prouver qu'il résidait en réalité au sein de tous les êtres, le Dieu apparut dans l'assemblée au centre de la colonne, sous une forme merveilleuse, qui n'était ni celle d'un homme, ni celle d'un animal.

"Regardant de tous les côtés cet être qui sortait du milieu de la colonne, Ce n'est ni un animal, ni un homme [se dit-il]; ah! que peut être cette étonnante forme d'homme et de lion?

"Pendant qu'il réfléchissait, le Dieu à la forme d'homme et de lion s'élança devant lui, terrible, ayant des yeux rouges comme l'or bruni au feu, un visage dont une crinière épaisse et hérissée augmentait l'ampleur,

"De larges défenses, une langue tranchante qui s'agitait comme un poignard, des sourcils froncés qui rendaient son visage effrayant, des

upon his piety, exercised extensive sway, and was

oreilles raides et dressées, une bouche d'une profondeur merveilleuse et semblable à une caverne, des narines élargies et des mâchoires qui s'entr'ouvraient d'une manière horrible.

"Il touchait au ciel; son col était gros et court, sa poitrine large, sa taille ramassée, son corps parsemé de poils, jaunes comme les rayons de la lune; ses bras nombreux se développaient autour de lui comme cent bataillons; ses ongles étaient de véritables armes.

"Tel se montrait le Dieu, inabordable et chassant devant lui les Dâityas et les Dânavas avec toutes les armes irrésistibles qu'il possédait ou qu'il avait empruntées, quand l'Asura se dit: Sans doute c'est Hari, c'est ce grand magicien qui croit ainsi pouvoir me tuer; mais ses efforts seront vains.

"Et aussitôt, poussant un cri, le héros des Dâityas armé de sa massue s'élança contre Nṛisiṁha; mais semblable à l'insecte qui tombe dans le feu, l'Asura disparut absorbé par la splendeur de son ennemi.

"Comment s'étonner qu'il ait disparu auprès du Dieu dont la Bonté est la forme, qui dissipa jadis par sa splendeur les Ténèbres [primitives]? Cependant le grand Asura, irrité, assaillit Nṛisiṁha en le frappant des coups répétés de sa massue.

"Pendant qu'il combattait en brave avec sa massue, le Dieu qui porte aussi cette arme le saisit comme l'oiseau fils de Târkcha ferait d'un grand serpent; mais l'Asura lui échappa des mains, pareil au reptile glissant entre [les serres de] Garuḍa qui se joue.

"Tous les immortels habitants des cieux, chassés de leurs demeures et cachés derrière les nuages, désapprouvèrent cette action; mais le grand Asura s'imaginant que Nṛihari, aux mains duquel il venait d'échapper, redoutait sa vigueur, saisit son bouclier et son poignard, et l'attaqua de nouveau avec une activité infatigable.

"Au moment où, impétueux comme le vautour, il s'élançait dans les voies du glaive, frappant sans relâche en haut, en bas, Hari, poussant un violent et terrible éclat de rire, saisit avec une irrésistible rapidité son ennemi qui fermait les yeux.

"Semblable au reptile qui saisit un rat, Hari s'empara de son adversaire, qui s'agitait en tous sens dans les douleurs de cette étreinte; et le renversant sur sa cuisse à la porte [du palais], il déchira en se jouant avec ses ongles cette peau impénétrable à la foudre, comme Garuḍa déchire un serpent venimeux.

"Roulant des yeux dont la fureur qui l'animait rendait l'aspect intolérable, léchant de sa langue les coins de sa large bouche, Hari, avec sa tête entourée d'une crinière rougie par le sang qui en dégouttait, semblable au lion qui après avoir égorgé un éléphant, s'est fait une guirlande de ses entrailles,

blessed with a numerous progeny.* At the expiration of an authority which was the reward of his meritorious acts,† he was freed from the consequences of moral merit or demerit, and obtained, through meditation on the deity, final exemption from existence.

Such, Maitreya, was the Daitya Prahláda, the wise and faithful worshipper of Vishńu, of whom you wished to hear; and such was his miraculous power. Whoever listens to the history of Prahláda is immediately cleansed from his sins. The iniquities that he commits, by night, or by day, shall be expiated by once hearing, or once reading, the history of Prahláda. The perusal of this history on the day of full moon, of new moon, or on the eighth or twelfth day of the lunation,[1] shall yield fruit equal to tho donation of a cow.[2] As Vishńu

[1] The days of full and new moon are sacred with all sects of Hindus. The eighth and twelfth days of the lunar half-month were considered holy by the Vaishńavas, as appears from the text. The eighth maintains its character, in a great degree, from the eighth of Bhádra being the birth-day of Kŕishńa; but the eleventh, in more recent Vaishńava works, as the Brahma Vaivarta Puráńa, has taken the place of the twelfth, and is even more sacred than the eighth.

[2] Or any solemn gift. That of a cow is held particularly sacred: but it implies accompaniments of a more costly character,—ornaments and gold.

"Quitta son ennemi, dont il avait arraché le cœur avec ses ongles; et armé de la multitude de ses bras secondée par des griffes semblables à des glaives, il mit à mort les serviteurs de l'Asura, qui brandissant leurs armes, se levaient par milliers de toutes parts à la suite de leur maître."

* ततो राज्यद्युतिं प्राप्य कर्मशुद्धिकरीं द्विज ।
पुत्रपौत्रांश्च स बहूनवाप्यैश्वर्यमेव च ॥

† There is nothing, in the MSS. at my disposal, answering to the words "which was the reward of his meritorious acts".

protected Prahláda in all the calamities to which he was exposed, so shall the deity protect him who listens constantly to the tale.[1]

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[1] The legend of Prahláda is inserted, in detail, in the Bhágavata and Náradíya Puráńas, and in the Uttara Khańda of the Padma. It is adverted to, more briefly, in the Váyu, Linga, Kúrma, &c., in the Moksha Dharma of the Mahábhárata, and in the Hari Vaṁśa.

CHAPTER XXI.

Families of the Daityas. Descendants of Kaśyapa by Danu. Children of Kaśyapa by his other wives. Birth of the Maruts, the sons of Diti.

THE sons of Saṁhráda,* (the son of Hiraṅyakaśipu), were Áyushmat, Śibi, and Báshkala.[1]† Prahláda had a son named Virochana; whose son was Bali; who had a hundred sons, of whom Báṅa was the eldest.[2]

Hiraṅyáksha also had many sons, all of whom were Daityas of great prowess:‡ Jharjhara,§ Śakuni, Bhú-

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[1] The Padma Puráṅa makes these the sons of Prahláda. The Bhágavata‖ says there were five sons, but does not give the names. It also inserts the sons of Hláda; making them the celebrated demons Ilvala and Vátápi. The Váyu refers to Hláda other Daityas, famous in Pauráṅik legend; making his son, Nisunda, and his sons, Sunda and Upasunda: the former, the father of Maríca and Táraká; the latter, of Múka.

[2] The Padma Puráṅa and Váyu name several of these: but they are not of any note. The latter gives the names of two daughters, who are more celebrated, Pútaná and Śakuni.

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* In p. 30, *supra*, the Translator prefers to call him Saṁhláda. See the two notes there.

† According to the *Bhágavata-puráṅa*, VI., 18, 15, Báshkala—who had a brother, Mahisha—was son of Anuhráda and Súrmyá.

‡ हिरण्याक्षसुताश्चासन्सर्व एव महाबलाः।

§ Variants of this name are Urjhara, Bhúrbhúra, Bhúrbhúva, Karkara, and Pútaná.

‖ At VI., 18, 13 and 14, it speaks of one son of Saṁhráda, Panchajana, with Kríti for his mother; and of Vátápi and Ilvala, sons of Hráda, by Dhamani.

tasantápana, Mahánábha, the mighty-armed and the valiant Táraka. These were the sons of Diti.[1]

The children of Kaśyapa, by Danu, were Dwimúrdhan, Śankara,* Ayomukha, Śankuśiras, Kapila, Śambara, Ekachakra, and another† mighty Táraka, Swarbhánu, Vŕishaparvan, Puloman, and the powerful Viprachitti. These were the renowned Dánavas or sons of Danu.[2]

Swarbhánu had a daughter named Prabhá;[3] and Śarmishṭhá[4] was the daughter of Vŕishaparvan, as were Upadánaví and Hayaśiras.[5]

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[1] The descendants of Hiraṅyáksha are said, in the Padma Puráṅa, to have extended to seventy-seven crores, or seven hundred and seventy millions. Some copies, for Táraka, read Kálanábha.‡

[2] The Padma and Váyu Puráṅas furnish a much longer list of names: but those of most note are the same as in the text, with which also the Bhágavata,§ for the most part, agrees.

[3] The Bhágavata‖ makes Prabhá the wife of Namuchi. According to the Váyu, she is the mother of Nahusha.

[4] Married to Yayáti, as will be related. ¶

[5] The text might be understood to imply that the latter two

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* In two MSS. inspected the reading is Śankura.

† The Sanskrit, in the MSS. I have examined, has nothing correspondent to this word. It should seem that mention is made, in the present chapter, of only one Táraka, but of two Kálanábhas.

‡ Only in the text accompanying what I have called the smaller commentary do I find Táraka. Elsewhere the reading is Kálanábha.

§ At VI., 6, 29 and 30, it names Dwimúrdhan, Śambara, Arishṭa, Hayagríva, Vibhávasu, Ayomukha, Śankuśiras, Swarbhánu, Kapila, Aruṅa, Puloman, Vŕishaparvan, Ekachakra, Anutápana, Dhúmrakeśa, Virúpáksha, and Viprachitti. Many of these names occur again at VIII., 10, 19-22.

‖ VI., 6, 31. The reading which I find is Suprabhá.

¶ In Book IV., Chapter X. And see the *Bhágavata-puráṅa*, VI., 6, 31.

Vaiśwánara[1] had two daughters, Pulomá and Kálaká;* who were both married to Kaśyapa,† and bore him sixty thousand distinguished Dánavas, called Paulomas and Kálakanjas,[2] who were powerful, ferocious, and cruel.

The sons of Viprachitti, by Siṁhiká, (the sister of Hiraṅyakaśipu), were Vyaṁśa, Śalya the strong, Nabha the powerful, Vátápi, Namuchi, Ilvala,‡ Khasṛima, Anjaka,§ Naraka, and Kálanábha, the valiant Swar-

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were the daughters of Vaiśwánara;‖ and the Bhágavata¶ has: "The four lovely daughters of Vaiśwánara were Upadánaví, Hayaśirá, Pulomá, and Kálaká." The Padma substitutes Vajrá and Sundarí for the two former names. The Váyu specifies only Pulomá and Kálaká as the daughters of Vaiśwánara, as does our text. Upadánaví, according to the Bhágavata,** is the wife of Hiraṅyáksha; and Hayaśirá, of Kratu.

[1] Though not specified, by the text, as one of the Dánavas, he is included in the catalogue of the Váyu: and the commentator on the Bhágavata calls him a son of Danu.

[2] The word is also read Kúlakas and Kálakeyas.†† The Mahábhárata, I., 643, has Kálakanjas.

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* Professor Wilson had "Káliká", for which I have discovered no warrant. And see the *Bhágavata-puráṅa*, VI., 6, 32, *et seq.*

† The original gives Márichi.

‡ Variants are Ilvaṅa, Ilbana, and Itthana.

§ It appears that this name is as often written Anjika.

‖ It is scarcely so, if I may confide in my MSS.; the text being as follows:

स्वर्भानोस्तु प्रभा कन्या शर्मिष्ठा वार्षपर्वणी ॥
उपदानवी हयशिराः प्रख्याता वरकन्यकाः ।
वैश्वानरसुते चोभे पुलोमा कालका तथा ॥

¶ VI., 6, 32.

** VI., 6, 33.

†† The most ordinary reading is, apparently, Kálakhanjas, as against Kálakanjas. One MS. seen by me has Kálikeyas.

bhánu, and the mighty Vaktrayodhin.[1]* These were the most eminent Dánavas,[2] through whom the race of Danu was multiplied, by hundreds and thousands, through succeeding generations.

In the family of the Daitya Prahláda, the Nivátakavachas were born, whose spirits were purified by rigid austerity.[3]

Támrá (the wife of Kaśyapa) had six illustrious

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[1] The text omits the two most celebrated of the Saiṁhikeyas or sons of Siṁhiká, Ráhu (see Vol. I., p. 148, note) and Ketu, who are specified both in the Bhágavata† and the Váyu; the former, as the eldest son. Of the other sons it is said, by the Váyu, that they were all killed by Paraśuráma.

[2] Two names of note, found in the Váyu, are omitted by the Vishńu; that of Puloman, the father of Śachí, the wife of Indra, and mother of Jayanta; and Maya, the father of Vajrakámá and Mahodarí.

[3] The Bhágavata says the Paulomas were killed by Arjuna, who, therefore, the commentator observes, were the same as the Nivátakavachas. But the Mahábhárata describes the destruction of the Nivátakavachas, and of the Paulomas and Kálakeyas, as the successive exploits of Arjuna. Vana Parvan, 8: I., 633. The story is narrated in detail only in the Mahábhárata, which is, consequently, prior to all the Puráńas in which the allusion occurs. According to that work, the Nivátakavachas were Dánavas, to the number of thirty millions, residing in the depths of the sea; and the Paulomas and Kálakanjas were the children of two Daitya dames, Pulomá and Kálaká, inhabiting Hiraṅyapura, the golden city, floating in the air.

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* Vakrayodhin occurs in three MSS. that I have seen.

† The *Bhágavata-puráńa*, VI., 6, 35, speaks of Ráhu as being the eldest-born of the Ketus, who were a hundred in number:

विप्रचित्तिः सिंहिकायां शतं चैकमजीजनत् ।
राङ्ज्येष्ठं केतुशतं ग्रहत्वं य उपागताः ॥

daughters, named Śukí, Śyení, Bhásí, Sugríví, Śuchi, and Gŕidhrikâ. Śukí gave birth to parrots, owls, and crows;[1] Śyení, to hawks; Bhásí, to kites; Gŕidhrí,* to vultures; Śuchi, to water-fowl; Sugríví, to horses, camels, and asses. Such were the progeny of Támrá.

Vinatá bore to Kaśyapa two celebrated sons, Garuda and Aruńa. The former, also called Suparńa, was the king of the feathered tribes, and the remorseless enemy of the serpent race.[2]

The children of Surasá were a thousand mighty many-headed serpents, traversing the sky.[3]

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[1] All the copies read

शुकी शुकानजनयदुलूकी प्रत्युलूककान् ।

which should be, 'Śukí bore parrots; and Ulúkí, the several sorts of owls.' But Ulúkí is nowhere named as one of the daughters of Támrá: and the reading may be उलूकप्रत्युलूककान् ।† 'Owls and birds opposed to owls', i. e., crows. The authorities generally concur with our text. But the Váyu has a somewhat different account, or: Śukí, married to Garuda, the mother of parrots; Śyení, married to Aruńa, mother of Sampáti and Jatáyu; Bhásí, the mother of jays, owls, crows, peacocks, pigeons, and fowls; Kraunchí, the parent of curlews, herons, cranes; and Dhŕitaráshtrí, the mother of geese, ducks, teal, and other water-fowl. The three last are also called the wives of Garuda.

[2] Most of the Puráńas agree in this account. But the Bhágavata makes Vinatá the wife of Tárksha, and, in this place, substitutes Saramá,‡ the mother of wild animals. The Váyu adds the metres of the Vedas, as the daughters of Vinatá; and the Padma gives her one daughter, Saudámini.

[3] The dragons of modern fable. Anáyus (or Danáyus) is

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* Professor Wilson put "Gŕidhrikâ".

† This reading actually occurs in two MSS. that I have examined.

‡ Tárksha is a name of Kaśyapa; and Garuda is said—in the *Bhágavata-puráńa*, VI., 6, 22—to be his son by Suparńá. *Vide supra*, p. 28, note 2, and my extract, there given, from the *Bhágavata-puráńa*.

The progeny of Kadrú were a thousand powerful many-headed serpents, of immeasurable might, subject to Garuda;* the chief amongst whom were Śesha, Vásuki, Takshaka, Śankha, Śweta, Mahápadma, Kambala, Aśwatara, Elápatra, Nága, Karkoṫaka, Dhananjaya, and many other fierce and venomous serpents.[1]

The family of Krodhavaśá were, all, sharp-toothed monsters,[2] whether on the earth, amongst the birds, or in the waters, that were devourers of flesh.[3]†

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substituted for Surasá, in the Váyu, and in one of the accounts of the Padma.‡ The Bhágavata says§ Rákshasas were her offspring. The Matsya has both Surasá and Anáyus; making the former the parent of all quadrupeds, except cows; the latter, the mother of diseases.

[1] The Váyu names forty; the most noted amongst whom, in addition to those of the text, are Airávata, Dhŕitaráshtra, Mahánila, Baláhaka, Anjana, Pushpadaṁshtra, Durmukha, Kálíya, Puńdaríka, Kapila, Náhusha, and Maṇi.

[2] By Daṁshtrin (दंष्ट्रिन्) some understand serpents; some, Rákshasas: but, by the context, carnivorous animals, birds, and fishes seem intended. The Váyu makes Krodhavaśá‖ the mother of twelve daughters, Mŕigí and others, from whom all wild animals, deer, elephants, monkeys, tigers, lions, dogs, also fishes, reptiles, and Bhútas and Piśáchas, or goblins, sprang.

[3] One copy only inserts a half-stanza here: "Krodhá was

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* Suparńa, in the original.

† All the MSS. accessible to me read as follows:

गणं क्रोधवशं विद्धि तस्याः सर्वे च दंष्ट्रिणः।
स्थलजाः पक्षिणोऽन्याश्च दारुणाः पिशिताशनाः॥

"Know *thus* her irascible brood", &c.

It is Kadrú that is referred to; and there is no mention of "Krodhavaśá".

‡ *Vide supra*, p. 26, note 1.

§ It says—VI., 6, 28—Yátudhánas. These are a sort of goblins (?).

‖ According to the *Bhágavata-puráńa*, VI., 6, 27, the serpents and other reptiles were offspring of Krodhavaśá.

Surabhi was the mother of cows and buffaloes;[1] Irá,* of trees, and creeping plants, and shrubs, and every kind of grass; Khasá, of the Yakshas[2] and Rákshasas; Muni, of the Apsarasas;[3] and Arishṭá, of the illustrious Gandharvas.

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the mother of the Piśáchas";† which is an interpolation, apparently, from the Matsya or Hari Vaṁśa. The Padma Puráṇa, second legend, makes Krodhá the mother of the Bhútas; and Piśáchá, of the Piśáchas.

[1] The Bhágavata‡ says, of animals with cloven hoofs. The Váyu has, of the eleven Rudras, of the bull of Śiva, and of two daughters, Rohiṇí and Gandharví; from the former of whom descended horned cattle, and, from the latter, horses.

[2] According to the Váyu, Khasá had two sons, Yaksha and Rákshas, severally the progenitors of those beings.

[3] The Padma, second series, makes Vách the mother of both Apsarasas and Gandharvas. The Váyu has long lists of the names of both classes, as well as of Vidyádharas and Kiṁnaras. The Apsarasas are distinguished as of two kinds, Laukika, 'worldly', of whom thirty-four are specified; and Daivika or 'divine', ten in number. The latter furnish the individuals most frequently engaged in the interruption of the penances of holy sages, such as Menaká, Sahajanyá, Ghṛitáchí, Pramlochá, Viśwáchí, and Púrvachitti. Urvaśí is of a different order to both, being the daughter of Náráyaṇa. Rambhá, Tilottamá, Miśrakeśí, are included amongst the Laukika nymphs. There are also fourteen Gaṇas or troops of Apsarasas, bearing peculiar designations, as Áhútas, Śobhayantís, Vegavatís, &c.§

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* See my third note in p. 26, *supra*.

† I find it in several MSS.; and it occurs in the text as recognized by the smaller commentary. It is in these words:

क्रोधा तु जनयामास पिशाचांश्च महाबलान् ।

But three copies have, instead of क्रोधा तु, गास्तु वै ।

‡ VI., 6, 26.

§ See the note at the end of this chapter.

These were the children of Kaśyapa, whether movable or stationary, whose descendants multiplied infinitely through successive generations.[1] This creation, O Brahman, took place in the (second or) Swárochisha Manwantara. In the (present or) Vaivaswata Manwantara, Brahmá being engaged at the great sacrifice instituted by Varuńa, the creation of progeny, as it is called, occurred. For he begot, as his sons, the seven Ŕishis, who were, formerly, mind-engendered, and was, himself, the grandsire of the Gandharvas, serpents, gods, and Dánavas.[2]

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[1] The Kúrma, Matsya, Brahma, Linga, Agni, Padma, and Váyu Puráńas agree, generally, with our text, in the description of Kaśyapa's wives and progeny. The Váyu enters most into details, and contains very long catalogues of the names of the different characters descended from the sage. The Padma and Matsya, and the Hari Vaṁśa, repeat the story, but admit several variations, some of which have been adverted to in the preceding notes.

[2] We have a considerable variation, here, in the commentary; and it may be doubted if the allusion in the text is accurately explained by either of the versions. In one it is said that 'Brahmá, the grandsire of the Gandharvas, &c., appointed the seven Ŕishis, who were born in a former Manwantara, to be his sons, or to be the intermediate agents in creation. He created no other beings himself, being engrossed by the sacrificial ceremony:' पूर्वमन्वन्तरोत्पन्नान्देवान्सप्तर्षीन्गन्धर्वादीनां पितामहो ब्रह्मापुत्रत्वे प्रजासर्गाधिकारे कल्पयामास। न त्वन्यान्ससर्ज स्वयं तत्र व्यापृतत्वात्। Instead of "putratwe", 'in the state of sons', the reading is, sometimes, "pitratwe", 'in the character of fathers', that is, to all other beings. Thus, the gods and the rest, who, in a former Manwantara, originated from Kaśyapa, were created, in the present period, as the offspring of the seven Ŕishis. The other explanation agrees with the preceding, in ascribing the birth of

Diti, having lost her children, propitiated Kaśyapa;

all creatures to the intermediate agency of the seven Ṛishis, but calls them the actual sons of Brahmá, begotten, at the sacrifice of Varuṇa, in the sacrificial fire: **एवं कथा तच क्रतौ व्यापृतेन ब्रह्मणा देवकन्यादर्शनस्कन्ने स्वरेतस्यग्नौ हुते जाताः सप्तर्षयः पुत्रत्वे कल्पिता इति।*** The authority for the story is not given, beyond its being in other Puráṇas, **पुराणान्तरेषु।** It has the air of a modern mystification. The latter member of the passage is separated altogether from the foregoing, and carried on to what follows; thus: "In the war of the Gandharvas, serpents, gods, and demons, Diti having lost her children", &c.; the word 'virodha' being understood, it is said: **विरोध इति शेषः।** This is defended by the authority of the Hari Vaṁśa, where the passage occurs, word for word, except in the last half-stanza, which, instead of

गन्धर्वभोगिदेवानां दानवानां च सत्तम।

occurs

ततो विरोधे देवानां दानवानां च भारत।†

The parallel passages are thus rendered by M. Langlois:‡ 'Le

* The first Sanskrit extract, in this note, is from the smaller commentary; this one, from the larger.

The passage annotated is as follows:

एष मन्वन्तरे सर्गो ब्रह्मन्स्वारोचिषे स्मृतः।
वैवस्वते च महति वाह्णे वितते क्रतौ॥
युङ्क्ष्वानस्य ब्रह्मणो वै प्रजासर्ग इहोच्यते।
पूर्वं यच्च तु सप्तर्षीणुत्पन्नान्सप्त मानसान्॥
पुत्रत्वे कल्पयामास स्वयमेव पितामहः।
गन्धर्वभोगिदेवानां दानवानां च सत्तम॥

† *Harivaṁśa*, 238. But the Calcutta edition has, in place of **दानवानां च, दैत्यानां चैव.**

‡ Vol. I., pp. 22 and 23. The original—*Harivaṁśa*, 236 and 237—is as follows:

एष मन्वन्तरे तात सर्गः स्वारोचिषे स्मृतः।
वैवस्वते तु महति वाह्णे वितते क्रतौ॥
युङ्क्ष्वानस्य ब्रह्मणो वै प्रजासर्ग इहोच्यते।
पूर्वं यच्च तु ब्रह्मर्षीणुत्पन्नान्सप्त मानसान्॥

and the best of ascetics, being pleased with her, promised her a boon; on which she prayed for a son of irresistible prowess and valour, who should destroy Indra. The excellent Muni granted his wife the great gift she had solicited, but with one condition. "You shall bear a son", he said, "who shall slay Indra;* if, with thoughts wholly pious, and person entirely pure, you carefully carry the babe in your womb for a hundred years." Having thus said, Kaśyapa departed. And the dame conceived, and, during gestation, assiduously observed the rules of mental and personal purity. When† the king of the immortals learnt that Diti bore a son destined for his destruction, he came to her, and attended upon her with the utmost humility, watching for an opportunity to disappoint her intention. At last, in the last year of the century, the opportunity occurred. Diti retired, one night, to rest, without performing the prescribed ablution of her feet, and fell asleep; on which the thunderer divided, with his thunderbolt, the embryo in her womb into seven portions.‡ The child, thus mutilated, cried bitterly;

Manou Swârotchicha avait cessé de régner, quand cette création eut lieu: c'était sous l'empire du Manou Vêvaswata, le sacrifice de Varouńa avait commencé. La première création fut celle de Brahmâ, quand il jugea qu'il était temps de procéder à son sacrifice, et que, souverain aïeul du monde, il forma lui-même dans sa pensée et enfanta les sept Brahmarchis.'

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* In the original, Śakra.

† Here the Sanskrit inserts the name of Maghavat.

‡ अक्षत्वा पादयोः शौचं दितिः शयनमाविशत् ।
निद्रां चाहारयामास तस्याः कुक्षिं प्रविश्य सः ॥
वज्रपाणिर्महागर्भं चिच्छेदाथ स सप्तधा ।

and Indra* repeatedly attempted to console and silence it, but in vain. On which the god, being incensed, again divided each of the seven portions into seven, and thus formed the swift-moving deities called Maruts (winds). They derived this appellation from the words with which Indra† had addressed them (má rodíḥ, 'weep not'); and they became forty-nine subordinate divinities, the associates of the wielder of the thunderbolt.[1]‡

[1] This legend occurs in all those Puráńas in which the account of Kaśyapa's family is related.

* Śakra, in the Sanskrit.

† The original has Maghavat.

‡ Since the publication of his *Vishńu-puráńa*, Professor Wilson has dwelt at length on the Maruts, repeating, besides, from Hindu authorities, the various etymologies of the word that have been proposed.

"The text of the Veda, in one remarkable passage in the first book, recognizes a difference of degree in the relative dignity of the gods, and even in their age; enunciating veneration to the great gods, to the lesser, to the young, and to the old. Among the lesser gods, an important share of adoration is enjoyed by a group avowedly subordinate to Indra,—involving an obvious allegory,—the Maruts, or Winds, who are naturally associated with the firmament. We have, indeed, a god of the wind, in Váyu; but little is said of him, and that chiefly in association with Indra, with whom he is identified by scholiasts on the Veda. The Maruts, on the contrary, are frequently addressed as the attendants and allies of Indra, confederated with him in the battle with Vŕitra, and aiding and encouraging his exertions. They are called the sons of Príśni, or the earth, and also Rudras, or sons of Rudra: the meaning of which affiliations is not very clear, although, no doubt, it is allegorical. They are also associated, on some occasions, with Agni; an obvious metaphor, expressing the action of wind upon fire. It is also intimated that they were, originally, mortal, and became immortal in consequence of worshipping Agni, which is also easy of explanation. Their share in the production of rain, and their fierce and impetuous nature, are figurative representations of physical phenomena. The scholiast endeavours to connect the history of their origin with that narrated in the Puráńas,

but without success; and the latter, absurd as it is, seems to have no better foundation than one proposed etymology of the name,—'Do not *(má)* weep *(rodiḱ)*',—which is merely fanciful, although it is not much worse than other explanations of the name which commentators have suggested." Translation of the *Ŕig-veda*, Vol. I., Introduction, pp. XXXII and XXXIII.

"The scholiast here proposes various etymologies of the name Marut, some of which are borrowed from Yáska, *Nir.*, 11, 13. They sound *(ruvanti*, from *ru)*, having attained mid-heaven *(mitam)*; or, They sound without measure *(amitam)*; or, They shine (from *ruch*) in the clouds made *(mitam)* by themselves; or, They hasten *(dravanti)* in the sky. All the minor divinities that people the mid-air are said, in the Vedas, to be styled Maruts, as in the text: 'All females whose station is the middle heaven, the all-pervading masculine Váyu, and all the troops (of demigods), are Maruts'. Sáyańa also cites the Pauráńik tradition of the birth of the forty-nine Maruts, in seven troops, as the sons of Kaśyapa." *Ibid.*, Vol. I., p. 225, note.

"The paternity of Rudra, with respect to the Maruts, is thus accounted for by the scholiast: 'After their birth from Diti, under the circumstances told in the Puráńas, they were beheld in deep affliction by Śiva and Párvatí, as they were passing sportively along. The latter said to the former: If you love me, transform these lumps of flesh into boys. Maheśa accordingly made them boys of like form, like age, and similarly accoutred, and gave them to Párvatí, as her sons; whence they are called the sons of Rudra.' The *Niti-manjari* adds other legends; one, that Párvatí, hearing the lamentations of Diti, entreated Śiva to give the shapeless births forms; telling them not to weep *(má rodiḱ)*: another, that he actually begot them, in the form of a bull, on Ṕrithiví, the earth, as a cow. These stories are, evidently, fictions of a much later era than that of the Vedas; being borrowed, if not fabricated, from the Tantras, and may be set aside, without hesitation, as utterly failing to explain the meaning of those passagas in the Vedas which call the Maruts the sons of Rudra." *Ibid.*, Vol. I., p. 302, fourth note.

"According to another text, there are seven troops of the Maruts, each consisting of seven, making up the usual number of forty-nine; suggesting, most probably, rather than suggested by, the absurd legend given in the Puráńas." *Ibid.*, Vol. III., p. 328, second note.

Note referred to at p. 75, *supra*.

The following account of the Apsarases is taken from Goldstücker's *Sanskrit Dictionary*, pp. 222 and 223:

"The *Sáma-veda* makes no mention of them; the *Ŕig-veda* names, as such, Urvaśí, (the *Anukram.* of the *Ŕig-v.*, two Apsarasas Śikhańdiní, as

authoresses of a hymn); in the *Vájasan.-s.* of the *Yajur-veda* there occur five pairs of Apsarases,—Punjikasthalá and Kratusthalá, Menaká and Sahajanyá, Pramlochantí and Anumlochantí, Viśwáchí and Ghṛitáchí, Urvaśí and Púrvachitti; in the *Śatapatha-br.*, Śakuntalá and Urvaśí; in the *Atharva-veda*, Ugrampaśyá, Ugrajit, and Ráshṭrabhṛit. In the *Ádi-parvan* of the *Mahábhárata*, several of these divinities are enumerated under two heads, the first comprising Anúcháná (*v. l.* Anúná, another MS., Anṛiṇá), Anavadyá, Guṇamukhyá (*v. l.* Priyamukhyá), Guṇávará (*v. l.* Gaṇávará), Adriká (*v. l.* Attiká), Somá (*v. l.* Sáchí), Miśrakeśí, Alambushá, Marichi, Śuchiká (*v. l.* Ishuká), Vidyutparṇá, Tilottamá (*v. l.* Tulá and Anaghá), Ambiká, Lakshaṇá, Kshemá, Devi, Rambhá, Manoramá [*v. l.* Manohará: or *devi* 'divine' and *manoramá* (or *manohará*) 'beautiful' are, perhaps, epithets of Rambhá], Asitá, Subáhú, Supriyá, Vapus (*v. l.* Suvapus), Puṇḍarikà, Sugandhá, Surasá (*v. l.* Surathá), Pramáthiní, Kámyá, and Śáradwatí; the second comprising the following eleven: Menaká, Sahajanyá, Karṇiká (*v. l.* Parṇiní), Punjikasthalá, Ritusthalá (*v. l.* Kratusthalá), Ghṛitáchí, Viśwáchí, Púrvachitti (*v. l.* Viprachitti), Umlochá, Pramlochá (*v. l.* Pramlá), and Urvaśí. (Hemachandra mentions two Apsarases, Saudámini and Chitrá. Other names, too, will occur in the following,)

"As regards their origin, the *Rámáyaṇa* makes them arise from the Ocean, when it was churned, by the gods, for obtaining the Amṛita; Manu represents them as one of the creations of the seven Manus, themselves created by the seven Prajápatis, Marichi, Atri, &c.; in the later mythology, they are daughters of Kaśyapa by Muni (e. g., according to the *Vishṇu* and *Bhágav.-pur.*), or by Vách (according to the *Padma-p.*), or some by Muni, some by Prádhá; while a third class is created by the mere will of Kaśyapa. Thus, according to the *Harivaṁśa*, the daughters of K. and Prádhá are Anavadyá, Anúká, Anúná (*v. l.* Aruṇá), Aruṇapriyá, Anugá, Subhagá, (two names seem omitted); of K. and Muni, Alambushá, Miśrakeśí, Puṇḍarikà, Tilottamá, Surúpá, Lakshmaṇá, Kshemá, Rambhá, Manoramá (or 'the beautiful Rambhá'), Asitá, Subáhú, Suvrittá, Sumukhí, Supriyá, Sugandhá, Surasá (*v. l.* Suramá), Pramáthiní, Kámyá (*v. l.* Káśyá), and Śáradwatí. Those created by the will of the Prajápati, and called the Vaidik Apsarases, are Menaká, Sahajanyá, Parṇiní (*v. l.* Parṇiká), Punjikasthalá, Ghṛitasthalá, Ghṛitáchí, Viśwáchí, Urvaśí, Anumlochá, Pramlochá, and Manovatí. The two Śikhaṇḍinis of the *Anukr.* of the *Ṛig-v.* are also daughters of K.). Another and more elaborate list is that of the *Váyu-puráṇa*. [It is omitted in two E. I. H. MSS. of this P., and very incorrect in four other MSS. that I consulted, belonging, severally, to the E. I. H., the R. A. S., and the R. S. In some instances, as Miśrakeśí instead of Mitrakeśí, Punjikasthalá for Punjakastaná, Kratusthalá for Vṛitastaná, &c., the correction appeared safe; in others, it was preferable to give the doubtful reading.] This Puráṇa mentions, in the first place,

thirty-four Apsarases, called the Gandharva-Apsarases, or wives of the Gandharvas, and daughters of Kaśyapa by Muni (but the MSS. in question give only twenty-nine, or, if Devi and Manoramá are proper names, thirty-one, names): Antachárá, Daśavadyá (?), Priyaśishyá, Surottamá, Miśrakeśi, Sáchi, Piñḍini (*v. l.* Parńini), Alambushá, Márichi, Śuchiká, Vidyudwarńá, Tilottamá, Adriká, Lakshańá (?), Devi, Rambhá, Manoramá (or, the divine, beautiful Rambhá), Suchará, Subáhú, Súrńitá (?, Súnŕitá?), Supratishṭhitá, Puńḍarika, Akshagandhá (*v. l.* Sugandhá), Sudantá, Surasá, Hemá, Śáradwati, Suvŕittá, Kamaláchayá, Subhujá, Hańsapádá; these are called the *laukiki* or worldly Apsarases; then six daughters of Gandharvas: Suyaśá, Gándharvi, Vidyávati, Aśwavati, Sumukhi, Varánaná; and four daughters of Suyaśá, also called Apsarases: Lauheyi, Bharatá, Kŕiśángi (*v. l.* Krishńángi), and Viśálá; then eight daughters of Kaśyapa, by Arishṭá: Anavadyá, Anavaśá, Atyantamadanapriyá, Surúpá, Subhagá, Bhási, Manovati, and Sukeśi; then the *daivati* or divine Apsarases: Vedaká (*sic*, but *v. l.* Menaká), Sahajanyá, Párńini, Punjikasthalá, Kratusthalá, Ghŕitáchi, Viśwáchi, Púrvachitti, Pramlochá, Anumlochanti, to whom are added Urvaśi, born from the thigh of Náráyańa, and Menaká, the daughter of Brahmá. Besides these, the *Váyu-p.* mentions fourteen *gańas* or classes of Apsarases: 1. The Śobhayantyas, produced by the mind (*manas*) of Brahmá, 2. the Vegavatyas, born in heaven (? the MSS. स्वरिष्टाः), 3. the Úryás (?, perhaps Úrjas, cf. *Vájas.*, 18, 41), produced by Agni (cf. *Vájas.*, 18, 38), 4. the Áyuvatyas, by the Sun (cf. *Vájas.*, 18, 39), 5. the Śubhancharás, by Wind (cf. *Vájas.*, 18, 41), 6. the Kuravas (?), by the Moon (MSS.: .... सोमस्य चेयास्ते कुरवः शुभाः; perhaps their name is Bhekurayas, as occurring also in another passage of one MS.; cf. *Vájas.*, 18, 40), 7. the Śubhás (?), by Sacrifice (? their name is, perhaps, Stávás, cf. *Vájas.*, 18, 42), 8. the Vahnayas (? perhaps, Eshṭayas, cf. *Vájas.*, 18, 43), by the *Ŕich* and *Sáman*-verses, 9. the Amŕitás, by Amŕita, 10. the Mudas, by Water; (three MSS. have वायुत्पन्नाः, and one MS., वायूत्पन्नाः, which, however, must be corrected to वार्युत्पन्नाः, since वायुजाः occurs under 5; cf. *Vájas.*, 18, 38), 11. the Bhavás (?), by the Earth, 12. the Ruchas, by Lightning, 13. the Bhairavás, by Death (cf. *Vájas.*, 24, 37), and 14. the Śoshayantyas, by Love: (this list is, probably, meant by the author of the *Kádambari*, who—ed. Calc., p. 122—professes to give fourteen classes of Apsarases, but, in fact, names only thirteen; fathering, moreover, one class on Daksha). The *Harivaṁśa* (v. 6798) speaks of seven *gańas* of Apsarases, but without naming them. Vyádi, as quoted in a comm. on Hemachandra, mentions an Apsaras Prabhávati, as born from a hole in the ground for receiving the fire consecrated to Brahmá, Vedavati, as born from an altar-ground, Sulochaná, from Yama, Urvaśi, from the left thigh of Vishńu, Rambhá, from the mouth of Brahmá, Chitralekhá, from his hand, and, from his head, Mahácchittá, Kákaliká, Márichi, Súchiká, Vi-

dyutparńá, Tilottamá, Adriká, Lakshańá, Kshemá, the divine and beautiful Rámá (or Divyá, Rámá, Manoramá), Hemá, Sugandhá, Suvasu, Subáhú, Suvratá, Asitá, Śáradwatí, Puńdarikà, Surasá, Súnŕitá, Suvátá, Kámalá, Hamsapadí, Sumukhí, Menaká, Sahajanyá, Parńini, Punjikasthalá, Ŕitusthalá, Ghŕitáchí, and Viśwáchí.

"Originally, these divinities seem to have been personifications of the vapours which are attracted by the Sun, and form into mist or clouds. Their character may be thus interpreted in the few hymns of the *Ŕig-veda* where mention is made of them. At a subsequent period, when the Gandharva of the *Ŕig-veda*,—who personifies, there, especially the Fire of the Sun,—expanded into the Fire of Lightning, the rays of the Moon, and other attributes of the elementary life of heaven, as well as into pious acts referring to it, the Apsarases become divinities which represent phenomena, or objects both of a physical and ethical kind, closely associated with that life. Thus, in the *Yajur-veda*, Sunbeams are called the Apsarases associated with the Gandharva who is the Sun; Plants are termed the Apsarases associated with the Gandharva Fire; Constellations are the Apsarases of the Gandharva Moon; Waters, the A. of the G. Wind; Sacrificial gifts, the A. of the G. Sacrifice; *Ŕich* and *Sáman* hymns, the A. of the G. Manas (creating will). In another passage of the *Vájas.*, Fire is connected (Mahídhara, in the two months of Vasanta or spring) with the two Apsarases, Punjikasthalá and Kratusthalá (considered, by the comm., as personifications of a principal and an intermediate point of the compass), Wind (Viśwakarman), with Menaká and Sahajanyá (comm., in the two months of Grishma or the hot season), Sun (Viśwavyachas), with Pramlochantí and Anumlochantí (comm., in the two months of Varshá or the rainy season), Sacrifice (Samyadwasu), with Viśwáchí and Ghŕitáchí (comm., in the two months of Śarad or the sultry season), Parjanya (Arvágwasu), with Urvaśí and Púrvachitti (comm., in the two months of Hemanta or the cold season). This latter idea becomes, then, more systematized in the Puráńas, where a description is given of the genii that attend the chariot of the Sun in its yearly course. Thus, the *Bhágavata-p.* mentions that, besides the Ŕishis, Gandharvas, &c., also one *gańa* or troop of Apsarases pays adoration to the Sun every month; and the *Vishńu-p.*, that, among the genii who preside each in every month over the chariot of the Sun, Kratusthalá performs this function in the month Madhu, Punjikasthalá, in the month Mádhava, Menà, in Śuchi, Sahajanyá, in Śukra, Pramlochá, in Nabhas, Anumlochá, in Bhádrapada, Ghŕitáchí, in Áświna, Viśwáchí, in Kárttika, Urvaśí, in Agrahàyańa, Púrvachitti, in Pausha, Tilottamá, in Mágha, Rambhá, in Phálguna. An analogous description is given in the *Váyu-p.*, with the only difference that Viprachitti takes the place of Púrvachitti, apparently with less correctness; as this account is a strict development of the quoted passage of the *Yajur-veda* (*Vájas.*, 15, 15-19). In the last mythological epoch,

when the Gandharvas have saved from their elementary nature merely so much as to be the musicians in the paradise of Indra, the Apsarases appear, amongst other subordinate deities which share in the merry life of Indra's heaven, as the wives of the Gandharvas, but, more especially, as wives of a licentious sort; and they are promised, too, as a reward to heroes fallen in battle, when they are received into the paradise of Indra; and, while, in the *Ṛig-veda*, they assist Soma to pour down his floods, they descend, in the epic literature, on earth, merely to shake the virtue of penitent sages, and to deprive them of the power they would have, otherwise, acquired through unbroken austerities. To this association of the ethical with the physical element, in the character of the Apsarases, belongs, also, that view expressed by Manu, according to which the soul, in its transmigrations, is reborn as an Apsaras, when it was, in its previous existence, under the influence of *rajas* or passion; and probably, too, the circumstance, that, in the *Atharva-veda*, they are fond of dice: and three Apsarases, whose names are given above, are supposed to have the power of removing faults committed at gambling with dice."

CHAPTER XXII.

Dominion over different provinces of creation assigned to different beings. Universality of Vishńu. Four varieties of spiritual contemplation. Two conditions of spirit. The perceptible attributes of Vishńu types of his imperceptible properties. Vishńu everything. Merit of hearing the first book of the Vishńu Puráńa.

PARÁŚARA.—When Pŕithu was installed in the government of the earth, the great father of the spheres established sovereignties in other parts of the creation.* Soma was appointed monarch of the stars and planets, of Brahmans and of plants,† of sacrifices and of penance. Vaiśravańa was made king over kings, and Varuńa, over the waters. Vishńu was the chief of the Ádityas; Pávaka, of the Vasus; Daksha, of the patriarchs; Vásava, of the winds.‡ To Prahláda was assigned dominion over the Daityas and Dánavas; and Yama, the king of justice, was appointed the monarch of the Manes (Pitŕis). Airávata was made the king of elephants; Garuda, of birds; Indra,§ of the gods. Uchchaiḥśravas was the chief of horses; Vŕishabha, of kine. Śesha became the snake-king; the lion, the monarch of the beasts: and the sovereign of the trees was the

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* यदाभिषिक्तः स पृथुः पूर्वं राज्ये महर्षिभिः।
ततः क्रमेण राज्यानि ददौ लोकपितामहः॥

† *Virudh.*

‡ *Marut.*

§ Vásava, in the original.

holy fig-tree.[1] Having thus fixed the limits of each authority, the great progenitor* Brahmá stationed rulers, for the protection of the different quarters of the world. He made Sudhanwan, the son of the patriarch Vairája,† the regent of the east; Śankhapada, the son of the patriarch Kardama, of the south; the immortal Ketumat, the son of Rajas, regent of the west; and Hirańyaroman, the son of the patriarch Parjanya, regent of the north.[2] By these the whole earth, with its seven continents and its cities, is, to the present day, vigilantly protected, according to their several limits.

All these monarchs, and whatever others may be invested with authority, by the mighty Vishńu, as instruments for the preservation of the world;‡ all the

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[1] These are similarly enumerated in the Váyu, Brahma, Padma, Bhágavata, &c.,§ with some additions; as, Agni, king of the Pitŕis; Váyu, of the Gandharvas; Śúlapáńi (Śiva), of the Bhútas; Kubera, of riches and of the Yakshas; Vásuki, of the Nágas; Takshaka, of serpents; Chitraratha, of the Gandharvas; Kámadeva, of the Apsarasas; Viprachitti, of the Dánavas; Ráhu, of meteors; Parjanya, of clouds; Saṁvatsara, of times and seasons; Samudra, of rivers; Himavat, of mountains, &c.

[1] We have already had occasion to notice the descent of these Lokapálas, as specified in the Váyu Puráńa; and it is evident, although the Vishńu does not supply a connected series of generations, yet that both accounts are derived from a common source.

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* *Prajápatipati.* † Professor Wilson had "Viraja".

‡ एते सर्वे प्रवृत्तस्य स्थितौ विष्णोर्महात्मनः।
विभूतिभूता राजानो ये चान्ये मुनिसत्तम॥

§ Also see the *Bhagavad-gitá*, X., 21-37; the *Íswara-gitá*, from the *Kúrma-puráńa*, in Colonel Vans Kennedy's *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, pp. 450 and 451; and Goldstücker's *Sanskrit Dictionary*, pp. 279 and 280.

kings who have been, and all who shall be; are all, most worthy Brahman, but portions of the universal Vishńu. The rulers of the gods, the rulers of the Daityas, the rulers of the Dánavas, and the rulers of all malignant spirits;* the chief amongst beasts, amongst birds, amongst men, amongst serpents; the best of trees, of mountains, of planets; either those that now are, or that shall hereafter be, the most exalted of their kind, are but portions of the universal Vishńu. The power of protecting created things, the preservation of the world, resides with no other than Hari, the lord of all. He is the creator, who creates the world; he, the eternal, preserves it in its existence; and he, the destroyer, destroys it; invested, severally, with the attributes of foulness, goodness, and gloom.† By a fourfold manifestation does Janárdana operate in creation, preservation, and destruction. In one portion, as Brahmá, the invisible assumes a visible form; in another portion, he, as Maríchi and the rest, is the progenitor of all creatures;‡ his third portion is time; his fourth is all beings. And thus he becomes quadruple in creation, invested with the quality of passion. In the preservation of the world, he is, in one portion, Vishńu; in another portion, he is Manu and the other patriarchs; he is time, in a third; and all beings, in a fourth portion. And thus, endowed with the property of goodness, Purushottama preserves the world. When he assumes the property of darkness, at the end of all

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* *Pišitášin.*

† The original is रजःसत्त्वादिसंश्रयः ।

‡ मरीचिमिश्राः पतयः प्रजानामन्यभागतः ।

things, the unborn deity becomes, in one portion, Rudra; in another, the destroying fire; in a third, time; and, in a fourth, all beings. And thus, in a quadruple form, he is the destroyer of the world. This, Brahman, is the fourfold condition of the deity at all seasons.*

Brahmá, Daksha,† time, and all creatures are the four energies of Hari which are the causes of creation. Vishńu, Manu and the rest, time, and all creatures are the four energies of Vishńu which are the causes of duration. Rudra, the destroying fire, time, and all creatures are the four energies of Janárdana that are exerted for universal dissolution. In the beginning and the duration of the world, until the period of its end, creation is the work of Brahmá,‡ the patriarchs,§ and living animals. Brahmá creates, in the beginning. Then the patriarchs beget progeny; and then animals incessantly multiply their kinds. But Brahmá is not the active agent, in creation, independent of time; neither are the patriarchs, nor living animals. So, in the periods of creation and of dissolution, the four portions of the god of gods are equally essential. Whatever, O Brahman, is engendered by any living being, the body of Hari is cooperative in the birth of that being. So, whatever destroys any existing thing, movable or stationary, at any time, is the destroying form of Janárdana, as Rudra. Thus, Janárdana is the creator, the preserver, and the destroyer of the whole

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* विभागकल्पना ब्रह्मन्काथ्यते सार्वकालिकी ।

† The Sanskrit is दक्षादयः, "Daksha and the like".

‡ Dhátŕi, in the original.

§ Here, and in the following sentence, "patriarchs" represents "Marichi and the like."

world—being threefold—in the several seasons of creation, preservation, and destruction; according to his assumption of the three qualities. But his highest glory[1] is detached from all qualities. For the fourfold essence of the supreme spirit is composed of true wisdom, pervades all things, is only to be appreciated by itself, and admits of no similitude.

MAITREYA.—But, Muni, describe to me, fully, the four varieties of the condition of Brahma, and what is the supreme condition.[2]

PARÁŚARA.—That, Maitreya, which is the cause of a thing is called the means of effecting it; and that which it is the desire of the soul to accomplish is the thing to be effected. The operations of the Yogin who is desirous of liberation, as suppression of breath* and the like, are his means. The end is the supreme Brahma, whence he returns to the world no more. Essentially connected with, and dependant upon, the means employed, for emancipation, by the Yogin, is discriminative knowledge: and this is the first variety of the condition of Brahma.[3] The second sort is the

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[1] Vibhúti,† superhuman or divine power or dignity.

[2] The question, according to the commentator, implies a doubt how the supreme being, who is without qualities, can be subject to specific variety, or to existence in divided and different conditions.

[3] Of Brahmabhúta (ब्रह्मभूत); of him who, or that which, becomes identified with the supreme spirit, which is the same, respectively, with absolute wisdom, Jnána (ज्ञान), and discriminative

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* *Práńdyáma.*

† The original is परमं पदम्, in such MSS. as I have seen.

knowledge that is to be acquired by the Yogin, whose end is escape from suffering, or eternal felicity.* The third kind is the ascertainment of the identity of the end and the means, the rejection of the notion of duality. The last kind is the removal of whatever differences may have been conceived by the three first varieties of knowledge, and the consequent contemplation of the true essence of soul. The supreme condition of Vishńu, who is one with wisdom, is the knowledge of truth; which requires no exercise; which is not to be taught; which is internally diffused; which is unequalled; the object of which is self-illumination; which is simply existent, and is not to be defined; which is tranquil, fearless, pure; which is not the theme of reasoning; which stands in need of no support.[1]

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wisdom, Vijnána (विज्ञान); leading to felicity, or the condition of Brahma, expressed by the words Sach chid ánandam (सच्चिदानन्दम्),† 'entire tranquillity of mind,' or 'internal enjoyment'; the same, also, with the combination of wisdom and tranquillity, which the devotee believes to exist in Adwaita, 'non-duality', or unity of god and himself; and, finally, the same with the aggregate of these three processes, or the conviction that spirit is one, universal, and the same.

[1] The epithets of Jnána, 'wisdom', here employed, are taken from the Yoga philosophy. 'Requires no exercise', Nirvyápára

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* साधनालम्बनं ज्ञानं मुक्तये योगिनो हि तत् ।
स भेदः प्रथमस्तस्य ब्रह्मभूतस्य वै मुने ॥
युञ्जतः क्षेत्रमुक्त्यर्थं साध्यं यद्ब्रह्मयोगिनः ।
तदालम्बनविज्ञानं द्वितीयोऽयो महामुने ॥

This is not very closely translated; and the same is the case with what immediately follows.

† The words of the commentary are सच्चिदानन्दब्रह्म, "Brahma—existence, intellect, and felicity."

Those Yogins who, by the annihilation of ignorance, are resolved (into this fourfold Brahma), lose the seminal property, and can no longer germinate in the ploughed field of worldly existence. This is the supreme condition that is called Vishńu,—perfect, perpetual, universal, undecaying, entire, and uniform.* And the Yogin who attains this supreme spirit (Brahma) returns not to life again. For there he is freed from

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(निर्व्यापर), is explained, 'without the practice of abstract contemplation', &c. (ध्यानादिशून्य). 'Not to be taught', Anákhyeya (अनाख्येय); 'not capable of being enjoined' (निर्देशानर्ह). 'Internally diffused', Vyáptimátra (व्याप्तिमात्र), means 'mental identification of individual with universal spirit' (मनसा ब्रह्माकारतामात्रस्वरूपम्). The phrase आत्मसम्बोधविषय। translated 'the object of which is self-illumination', is explained स्वप्रकाश. 'Simply existent' (सत्तामात्र) is said to mean, 'being unmodified by the accidents of happiness', &c. (आनन्दादिविशेषशून्य): consequently it is not to be defined (अलक्षण). So the Yoga Pradípa explains Samádhi or contemplation to be the entire occupation of the thoughts by the idea of Brahma, without any effort of the mind. It is the entire abandonment of the faculties to one all-engrossing notion (मनोवृत्तिशून्यस्य ब्रह्माकारतया स्थितिर्या संप्रज्ञातनामासौ समाधिरभिधीयते). 'Tranquil', Prasánta (प्रशान्त), is 'being void of passion', &c., (रागादिशून्य). 'Fearless'; not dreading agitation or perplexity by ideas of duality (द्वैतस्फूर्तेरभयम्). 'Pure'; undisturbed by external objects (निर्विषय). 'Not the theme of reasoning' (दुर्विभाव्य); that is, 'not to be ascertained by logical deduction' (अवितर्क्य). 'Stands in no need of support' (असंश्रित); not resting or depending upon perceptible objects (निर्विषयत्वादाश्रयशून्यम्).

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* एवंप्रकारममलं नित्यं व्यापकमक्षयम्।
समस्तहेयरहितं विष्णोराख्यं परमं पदम्॥

the distinction of vice and virtue, from suffering, and from soil.

There are two states of this Brahma; one with, and one without, shape; one perishable, and one imperishable; which are inherent in all beings. The imperishable is the supreme being;* the perishable is all the world. The blaze of fire burning on one spot diffuses light and heat around. So the world is nothing more than the (manifested) energy of the supreme Brahma. And, inasmuch, Maitreya, as the light and heat are stronger, or feebler, as we are near to the fire, or far off from it, so the energy of the supreme is more or less intense, in the beings that are less or more remote from him. Brahmá, Vishńu, and Śiva are the most powerful energies of god. Next to them are the inferior deities; then, the attendant spirits;† then, men; then, animals,‡ birds, insects,§ vegetables:‖ each becoming more and more feeble, as they are further from their primitive source. In this way, illustrious Brahman, this whole world, although (in essence) imperishable and eternal, appears and disappears, as if it was subject to birth and death.

The supreme condition of Brahma, which is meditated by the Yogins, in the commencement of their abstraction, as invested with form, is Vishńu, composed of all the divine energies, and the essence of Brahma, with whom the mystic union that is sought, and which

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* The original has Brahma for "being".

† For "attendant spirits" the Sanskrit has "Daksha and the like".

‡ Insert "wild beasts", *mŕiga.*

§ *Sarisŕipa.*

‖ This represents वृक्षगुल्मादय:, "trees, shrubs, and the like".

is accompanied by suitable elements, is effected[1] by the devotee whose whole mind is addressed to that object. This Hari, who is the most immediate of all the energies of Brahma, is his embodied shape, composed entirely of his essence: and in him, therefore, is the whole world interwoven; and from him, and in him, is the universe; and he, the supreme lord of all, comprising all that is perishable and imperishable, bears upon him all material and spiritual existence, identified, in nature, with his ornaments and weapons.*

MAITREYA.—Tell me in what manner Vishńu bears the whole world, abiding in his nature, characterized by ornaments and weapons.

PARÁŚARA.—Having offered salutation to the mighty and indescribable Vishńu, I repeat to you what was formerly related to me by Vasishtha. The glorious

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[1] The great Yoga is produced (**महायोगः * * * * जायते**). This great Yoga or union is to have its relation or dependence (**साधनम**), which is Vishńu (**वैष्णव**); and its seed (**सबीज**), or mystical ejaculations; and to be accompanied with Mantras and silent repetitions or Japa (**मन्त्रजपादिसहित**).†

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* सर्वशक्तिमयो विष्णुः स्वरूपं ब्रह्मणः परम् ॥
मूर्तं यद्योगिभिः पूर्वं योगारम्भेषु चिन्त्यते ।
साधनम्यो महायोगः सबीजो यत्र संस्थितः ॥
मनस्त्वव्याहते सम्यग्युञ्जतां जायते मुने ।
स परः परशक्तीनां ब्रह्मणः समनन्तरः ॥
मूर्तब्रह्म महाभाग सर्वब्रह्ममयो हरिः ।
तत्र सर्वमिदं प्रोतमोतं चैवाखिलं जगत् ॥
ततो जगज्जगत्तस्मिन्स जगच्चाखिलं मुने ।
चराचरमयो विष्णुर्विभर्त्यखिलमीश्वरः ।
पुरुषाद्याकृतमयं भूषणास्त्रस्वरूपवत् ॥

† This is taken from the smaller commentary.

Hari wears the pure soul of the world, undefiled and void of qualities, as the Kaustubha gem. The chief principle of things (Pradhána) is seated on the eternal, as the Śrívasta mark. Intellect abides in Mádhava, in the form of his mace. The lord (Íśwara) supports egotism (Ahaṁkára) in its twofold division into elements and organs of sense, in the emblems of his conch-shell and his bow. In his hand Vishńu holds, in the form of his discus, the mind, whose thoughts (like the weapon), fly swifter than the winds. The necklace of the deity, Vaijayantí, composed of five precious gems,[1] is the aggregate of the five elemental rudiments.* Janárdana bears, in his numerous shafts, the faculties both of action and of perception. The bright sword† of Achyuta is (holy) wisdom, concealed, at some seasons, in the scabbard of ignorance. In this manner, soul, nature, intellect, egotism, the elements, mind, the senses, ignorance, and wisdom are, all, assembled in the person of Hŕishíkeśa. Hari, in a delusive form, embodies the shapeless elements of the world, as his weapons and his ornaments, for the salvation of mankind.[2]‡ Puńdaríkáksha, the lord of all, assumes

[1] Or of pearl, ruby, emerald, sapphire, and diamond.

[2] We have, in the text, a representation of one mode of Dhyána or contemplation, in which the conception of a thing is attempted to be rendered more definite by thinking upon its types;

* पञ्चरूपा तु या माला वैजयन्ती महाभृतः।
सा भूतहेतुसंघातो भूतमाला च वै द्विज॥

† *Asi-ratna.*

‡ अस्त्रभूषणसंस्थानस्वरूपं रूपवर्जितः।
बिभर्ति मायारूपोऽसौ श्रेयसे प्राणिनां हरिः॥

nature, with all its products, soul, and all the world. All that is wisdom, all that is ignorance, all that is, all that is not, all that is everlasting, is centred in the destroyer of Madhu, the lord of all creatures. The supreme eternal Hari is time, with its divisions of seconds, minutes, days, months, seasons, and years. He is the seven worlds, the earth, the sky, heaven, the world of patriarchs, of sages, of saints, of truth;* whose form is all worlds; first-born before all the first-born; the supporter of all beings, himself self-sustained; who exists in manifold forms, as gods, men, and animals, and is, thence, the sovereign lord of all, eternal; whose shape is all visible things; who is without shape or form; who is celebrated, in the Vedánta, as the Ṛich, Yajus, Sáman, and Atharva Vedas, inspired history, and sacred science. The Vedas, and their divisions; the institutes of Manu and other lawgivers; traditional scriptures, and religious manuals;[1] poems, and all that

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or in which, at least, the thoughts are more readily concentrated by being addressed to a sensible emblem, instead of an abstract truth. Thus, the Yogin here says to himself: "I meditate upon the jewel on Vishńu's brow, as the soul of the world; upon the gem on his breast, as the first principle of things"; and so on; and thus, through a perceptible substance, proceeds to an imperceptible idea.

[1] Ákhyánáni (आख्यानानि) is said to denote the Puráńas, and Anuváda (अनुवाद), the Kalpa Sútra, and similar works containing directions for supplementary rites.

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* कलाकाष्ठानिमेषादिर्दिनर्त्वयनहायनैः।
कालस्वरूपो भगवानपारो हरिरव्ययः॥
भूर्लोकोऽथ भुवर्लोकः स्वर्लोको मुनिसत्तम।
महर्जनस्तपः सत्यः सप्त लोका इमे विभुः॥

is said or sung; are the body of the mighty Vishńu, assuming the form of sound.* All kinds of substances, with or without shape, here or elsewhere, are the body of Vishńu. I am Hari. All that I behold is Janárdana. Cause and effect are from none other than him. The man who knows these truths shall never again experience the afflictions of worldly existence.

Thus, Brahman, has the first portion of this Puráńa been duly revealed to you; listening to which expiates all offences. The man who hears this Puráńa obtains the fruit of bathing in the Pushkara lake[1] for twelve years, in the month of Kárttika.† The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven.‡

[1] The celebrated lake Pokher, in Ajmere.

* ऋचो यजूंषि सामानि तथैवाथर्वणानि वै ।
इतिहासोपवेदाश्च वेदान्तेषु तथोक्तयः ॥
वेदाङ्गानि समस्तानि मन्त्रादिगदितानि च ।
शास्त्राण्यशेषाण्याख्यानान्यनुवादाश्च ये क्वचित् ॥
काव्यालापाश्च ये केचिन्नीतकान्यखिलानि च ।
शब्दमूर्तिधरस्यैतद्वपुर्विष्णोर्महात्मनः ॥

† "At the full of the moon in Kárttika", *kárttikyám.*

‡ The original, in the MSS. at my command, is as follows:

देवर्षिपितृगन्धर्वयक्षादीनां च संभवम् ।
भवन्ति शृण्वतः पुंसो देवाद्या वरदा मुने ॥

"The gods and others bestow boons, Muni, upon the man who listens to the origin of the divine Ŕishis, Manes, Gandharvas, Yakshas, and the like, *related in this book.*"

VISHŃU PURÁŃA.

BOOK II.

CHAPTER I.

Descendants of Priyavrata, the eldest son of Swáyaṁbhuva Manu: his ten sons: three adopt a religious life; the others become kings of the seven Dwípas or isles of the earth. Agnídhra, king of Jambu-dwípa, divides it into nine portions, which he distributes amongst his sons. Nábhi, king of the south, succeeded by Ŕishabha, and he, by Bharata: India named, after him, Bhárata: his descendants reign during the Swáyaṁbhuva Manwantara.

MAITREYA.—You have related to me, venerable preceptor, most fully, all that I was curious to hear respecting the creation of the world. But there is a part of the subject which I am desirous again to have described. You stated that Priyavrata and Uttánapáda were the sons of Swáyaṁbhuva (Manu); and you repeated the story of Dhruva, the son of Uttánapáda. You made no mention of the descendants of Priyavrata: and it is an account of his family that I beg you will kindly communicate to me.

PARÁŚARA.—Priyavrata married Kámyá, the daughter of the patriarch Kardama,[1] and had, by her, two

[1] The text reads Kanyá:

कर्दमस्याऽत्मवां कन्यामुपयेमे प्रियव्रतः ।

and the commentator has: 'He married the daughter of Kardama,

daughters, Samráj and Kukshí, and ten sons, wise, valiant, modest, and dutiful,* named Agnídhra, Agnibáhu, Vapushmat, Dyutimat, Medhas, Medhátithi, Bhavya, Savana,† Putra: and the tenth was Jyotishmat,[1] illustrious by nature, as by name. These were

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whose name was Kanyá': **कन्यां कन्यासंज्ञामिति ।**‡ The copies agree in the reading; and the Váyu has the same name, Kanyá. But the Márkańdeya, which is the same, in other respects, as our text, has Kámyá. Kámyá also is the name elsewhere given, by the Váyu, to the daughter of Kardama (Vol. I., p. 155, note 1). Kámyá, as has been noticed, appears, in the Brahma and Hari Vaṁśa (Vol. I., p. 108, note 1), as the mother of Priyavrata, but erroneously: and the same authorities specify a Kámyá as the wife of that sovereign. So the commentator on the Hari Vaṁśa states: 'Another Kámyá is mentioned (in the text), the daughter of Kardama, the wife of Priyavrata:' **प्रियव्रतस्य भार्या कर्दमपुत्री काम्यान्येत्याह ।** The name Kanyá is, therefore, most probably, an error of the copyists. The Bhágavata§ calls the wife of Priyavrata, Barhishmatí, the daughter of Viśwakarman.

[1] These names nearly agree in the authorities which specify the descendants of Priyavrata, except in the Bhágavata.‖ That has an almost entirely different series of names, or: Ágnídhra, Idhmajihwa, Yajnabáhu, Mahávíra, Hiraṅyaretas, Ghṛitapṛishṭha, Savana, Medhátithi, Vítihotra, and Kavi; with one daughter, Úrjaswatí. It also calls the Manus, Uttama, Támasa, and Raivata, the sons of Priyavrata, by another wife.

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* In my MSS., *daiyta*, "cherished".

† This is the reading of all the MSS. accessible to me; and it is that of the *Bhágavata* also. Professor Wilson had "Savala",—probably the corruption of a Bengal pandit, or of a fly.

‡ This is from the smaller commentary, the unabridged words of which are: **आत्मजामौरसीं कन्याम् । कन्यासंज्ञमिति वा ।** The first place is, therefore, accorded to the view that *kanyá* is not intended as a proper name, but signifies "daughter". And herein concurs the larger commentary: **आत्मजामौरसीं कन्याम् । कन्या नाम्नीति वा ।**

§ V., 1, 24. ‖ V., 1, 24, 25, and 28.

the sons of Priyavrata,—famous for strength and prowess. Of these, three, or Medha,* Agnibáhu, and Putra, adopted a religious life. Remembering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disinterested, and looking for no reward.

Priyavrata, having divided the earth into seven continents, gave them, respectively, to his other seven sons.[1]† To Agnídhra‡ he gave Jambu-dwípa; to Medhátithi he gave Plaksha-dwípa; he installed Vapushmat in the sovereignty over the Dwípa of Śálmali,§ and made Jyotishmat king of Kuśa-dwípa; he appointed Dyutimat to rule over Krauncha-dwípa, Bhavya, to reign over Śáka-dwípa; and Savana he nominated the monarch of the Dwípa of Pushkara.

Agnídhra, the king of Jambu-dwípa, had nine sons,

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[1] According to the Bhágavata,‖ he drove his chariot seven times round the earth; and the ruts left by the wheels became the beds of the oceans, separating it into seven Dwípas.

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* A corruption of Medhas, just above. For kindred depravations, see my third note at p. 107, *infra*.

† प्रियव्रतो ददौ तेषां सप्तानां मुनिसत्तम।
विभज्य सप्त द्वीपानि मैत्रेय सुमहात्मनाम् ॥

‡ The original is:

जम्बूद्वीपं महाभागः सोऽग्नीध्राय ददौ पिता ॥

And it is determined, thus, that the *Vishńu-puráńa* reads Agnidhra, not Ágnidhra. No other passage is decisive of this point.

§ All the MSS. within my reach here have Śálmala. Both forms are used, however. See the first page of the next chapter.

‖ V., 16, 2: तचापि प्रियव्रतरथचरणपरिखातैः सप्तभिः सप्त सिन्धव उपक्लृप्ताः। यत एतस्याः सप्तद्वीपविशेषविकल्पस्त्वया भगवन्खलु सूचितः। And see the same work, V., 1, 31.

equal, in splendour, to the patriarchs. They were named Nábhi, Kiṁpurusha, Harivarsha, Iláv́rita, Ramya, Hiraṅvat, Kuru, Bhadráśwa, and Ketumála,[1] who was a prince ever active in the practice of piety.

Hear next, Maitreya, in what manner Agnídhra apportioned Jambu-dwípa amongst his nine sons. He gave to Nábhi the country* called Hima, south (of the Himavat, or snowy mountains). The country of Hemakúṫa he gave to Kiṁpurusha, and, to Harivarsha, the country of Nishadha. The region in the centre of which mount Meru is situated he conferred on Iláv́rita, and, to Ramya, the countries lying between it and the Níla mountain. To Hiraṅvat his father gave the country lying to the north of it, called Śweta; and, on the north of the Śweta mountains, the country bounded by the Śŕingavat range he gave to Kuru. The countries on the east of Meru he assigned to Bhadráśwa; and Gandhamádana, (which lay west of it), he gave to Ketumála.[2] Having installed his sons sovereigns in these several regions, the pious king Agnídhra retired to a life of penance at the holy place of pilgrimage, Śálagráma.[3]

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[1] Even the Bhágavata† concurs with the other Puráṅas in this series of Priyavrata's grandsons.

[2] Of these divisions, as well as of those of the earth, and of the minor divisions of the Varshas, we have further particulars in the following chapter.

[3] This place of pilgrimage has not been found elsewhere. The term is usually applied to a stone, an ammonite, which is

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* *Varsha.*

† V., 2. 19. But it has Ramyaka and Hiraṁmaya instead of Ramya and Hiraṅvat.

The eight Varshas or countries, Kimpurusha and the rest, are places of perfect enjoyment, where happiness is spontaneous and uninterrupted. In them there is no vicissitude, nor the dread of decrepitude or death: there is no distinction of virtue or vice; nor difference of degree, as better or worse; nor any of the effects produced, in this region, by the revolutions of ages.*

Nábhi, who had (for his portion) the country of Hima,† had, by his queen Meru, the magnanimous Ŕishabha; and he had a hundred sons, the eldest of whom was Bharata. Ŕishabha, having ruled with equity and wisdom, and celebrated many sacrificial rites, resigned the sovereignty of the earth to the heroic Bharata, and, retiring to the hermitage of Pulastya,‡ adopted the life of an anchoret, practising religious penance, and performing all prescribed ceremonies, until, emaciated by his austerities, so as to be but a

supposed to be a type of Vishńu, and of which the worship is enjoined in the Uttara Khańda of the Padma Puráńa, and in the Brahma Vaivarta, authorities of no great weight or antiquity. As these stones are found chiefly in the Gandak river, the Śálagráma Tírtha was, probably, at the source of that stream, or at its confluence with the Ganges. Its sanctity, and that of the stone, are, probably, of comparatively modern origin.

* यानि किंपुरुषादीनि वर्षाण्यष्टौ महामुने ॥
तेषां स्वाभाविकी सिद्धिः सुखप्राया ह्ययत्नतः ।
विपर्ययो न तेष्वस्ति जरामृत्युभयं न च ॥
धर्माधर्मौ न तेष्वास्तां नोत्तमाधममध्यमाः ।
न तेष्वस्ति युगावस्था त्रेतेष्वष्टसु सर्वदा ॥

See *Original Sanskrit Texts*, Part I., p. 186.

† The Translator inadvertently put "Himáhwa", a word which—p. 102, l. 7, *supra*,—he has rendered by "called Hima".

‡ Two excepted, all the MSS. that I have seen give Pulaha.

collection of skin and fibres, he put a pebble in his mouth, and, naked, went the way of all flesh.[1]* The

[1] 'The great road', or 'road of heroes' (महाप्रस्थान† or वीरस्थान). The pebble was intended either to compel perpetual silence, or to prevent his eating. The Bhágavata‡ adverts to the same circumstance: आस्ये कृताश्मकवलः। That work enters much more into detail on the subject of Ŕishabha's devotion, and particularizes circumstances not found in any other Puráńa. The most interesting of these are, the scene of Ŕishabha's wanderings, which is said to be Konka, Venkaťa, Kuťaka, and southern Karńáťaka, or the western part of the Peninsula; and the adoption of the Jaina belief by the people of those countries. Thus, it is said: "A king of the Konkas, Venkaťas,§ and Kuťakas, named Arhat, having heard the tradition of Ŕishabha's practices (or his wandering about naked, and desisting from religious rites), being infatuated by necessity, under the evil influence of the Kali age, will become needlessly alarmed, and abandon his own religious duty, and will foolishly enter upon an unrighteous and heretical path. Misled by him, and bewildered by the iniquitous operation of the Kali age, disturbed, also, by the delusions of the deity, wicked men will, in great numbers, desert the institutes and purifications of their own ritual; will observe vows injurious and disrespectful to the gods; will desist

* वानप्रस्थविधानेन तत्रापि कृतनिश्चयः।
तपस्तेपे यथान्यायमियाज च महीपतिः॥
तपसा कर्षितोऽत्यर्थं कृशो धमनिसन्ततः।
नग्नो वीटां मुखे दत्त्वा वीराध्वानं ततो गतः॥

The strange word *vitá*, in the last line, the larger commentary thus defines: वीटा कङ्कः श्लेष्मयः। The smaller commentary says: वीटां कङ्कसदृशमश्मकवलम्।

† This term is used, by the commentators, in elucidation of the original, which is महाध्वानम्, or, more usually, वीराध्वानम्. In the larger commentary the former reading is preferred: the smaller follows the latter.

‡ V., 6, 8.

§ Venka is the only reading I have found.

country was termed Bhárata from the time that it was

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from ablutions, mouth-washings, and purifications, and will pluck out the hair of the head, and will revile the world, the deity, sacrifices, Brahmans, and the Vedas."* It is also said,† that Sumati, the son of Bharata, will be irreligiously worshipped, by some infidels, as a divinity. Besides the import of the term Arhat, or Jaina, Ŕishabha is the name of the first, and Sumati, of the fifth, Tírthakara or Jaina saint of the present era. There can be no doubt, therefore, that the Bhágavata intends this sect; and, as the Jaina system was not matured until a comparatively modern date, this composition is determined to be also recent. The

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* *Bhágavata-puráńa*, V., 6, 10 and 11:

यस्य किलानुचरितमुपाकर्ण्य कोङ्कवेङ्ककुटकानां राजार्हन्नामोपशिक्ष्य कलावधर्म उत्कृष्यमाणे भमितत्वेन विमोहितः स्वधर्मपथमकुतोभयमपहाय कुपथपाखण्डमसमञ्जसं निजमनीषया मन्दः संप्रवर्तयिष्यते।

येन ह वाव कलौ मनुजापसदा देवमायामोहिताः स्वविधियोगशौचचारित्रविहीना देवहेलनान्यव्रतानि निजनिजेच्छया गृह्णाना अस्नानाचमनाशौचकेशोल्लुञ्चनादीनि कलिनाधर्मबहुलेनोपहतधियो ब्रह्मब्राह्मणयज्ञपुरुषलोकविदूषकाः प्रायेण भविष्यन्ति।

Burnouf's rendering of this passage is as follows:

"C'est Richabha dont les préceptes égareront fatalement Arhat, roi des Kôǧkas, des Vêǧkas et des Kuṭakas, qui apprendra son histoire, lorsque, l'injustice dominant dans l'âge Kali, ce prince, après avoir abandonné la voie sûre de son devoir, prêtera le secours de son intelligence trompée à la mauvaise doctrine et aux fausses croyances.

"C'est par ses efforts que dans l'âge Kali, égarés par la divine Mâyâ, les derniers des hommes, méconnaissant les devoirs de leur loi et les règles de la pureté, adopteront suivant leur caprice des pratiques injurieuses pour les Dêvas, comme celles de négliger les bains, les ablutions, les purifications, ou de s'arracher les cheveux; et que troublés par l'injustice toujours croissante de cet âge, ils outrageront le Vêda, les Brâhmanes, le sacrifice et le monde de Purucha."

† *Bhágavata-puráńa*, V., 15, 1:

भरतस्यात्मजः सुमतिर्नामाभिहितो यमु ह वाव केचित्पाखण्डिन ऋषभपदवीमनुवर्तमानं चानार्या अवेदसमाम्नातां देवतां स्वमनीषया पापीयस्या कलौ कल्पयिष्यन्ति।

relinquished to Bharata by his father, on his retiring to the woods.[1]

Bharata, having religiously discharged (the duties of his station), consigned the kingdom to his son Sumati, a most virtuous prince, and, engaging in devout practices, abandoned his life at the holy place Śálagráma.* He was afterwards born again, as a Brahman, in a distinguished family of ascetics. I shall hereafter relate to you his history.

From the illustrious Sumati was born Indradyumna. His son was Parameshṭhin. His son was Pratihára, who had a celebrated son, named Pratihartṛi. His son was Bhava;† who begot Udgítha; who begot Prastá-

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allusions to the extension of the Jaina faith in the western parts of the Peninsula may serve to fix the limit of its probable antiquity to the eleventh or twelfth century, when the Jainas seem to have been flourishing in Gujerat and the Konkan. As. Res., Vol. XVII., p. 282.‡

[1] This etymology is given in other Puráṅas: but the Matsya and Váyu have a different one, deriving it from the Manu called Bharata, or the cherisher, one who rears or cherishes progeny:

भरणात्तु प्रजानां वै मनुर्भरत इत्युच्यते।§
निरुक्तवचनाच्चैव वर्षं तद्भारतं स्मृतम् ॥

The Váyu has, in another place, the more common explanation also:

हिमाह्वं दक्षिणवर्षं तस्य (भरतस्य) नाम्ना विदुर्बुधाः।

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* The translation is here a good deal compressed.

† This name I find in two MSS. only. One of them is that which contains the smaller commentary. The ordinary reading is Bhuva. One MS. has Dhruva.

‡ See Vol. I. of Professor Wilson's collected writings, p. 328.

§ This verse, in its second half, is hypercatalectic. On the subject of practical deviations from the rules laid down for the construction of the *śloka*, see Professor Gildemeister, *Zeitschrift für die Kunde des Morgenlandes*, Vol. V., pp. 260, *et seq.*

ra,* whose son was Prithu. The son of Prithu was Nakta. His son was Gaya. His son was Nara; whose son was Viráj. The valiant son of Viráj was Dhímat; who begot Mahánta;† whose son was Manasyu; whose son was Twashṭri. His son was Viraja. His son was Raja. His son was Śatajit;‡ who had a hundred sons, of whom Vishwagjyotis was the eldest.[1] Under these princes, Bhárata-varsha (India) was divided into nine portions (to be hereafter particularized); and their descendants successively held possession of the country § for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu).

This was the creation of Swáyaṁbhuva (Manu), by

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[1] The Agni, Kúrma, Márkaṅdeya, Linga, and Váyu Puráṅas agree with the Vishńu in these genealogical details. The Bhágavata has some additions and variations of nomenclature, but is not essentially different. It ends, however, with Śatajit,‖ and cites a stanza¶ which would seem to make Viraja the last of the descendants of Priyavrata:

प्रैयव्रतं वंशमिमं विरजस्करमोद्भवः।
अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा॥

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* Prastáva likewise occurs: and the smaller commentary has Prástávi.

† Mahátman is a variant.

‡ स्रष्टा स्रष्टुश्च विरजो रजस्तस्याप्यभूत्सुतः।
शतजिद्रजसस्तस्य जज्ञे पुत्रशतं मुने॥

Raja and Viraja, for Rajas and Virajas, are corruptions, such as one often meets with, of nouns in *as*. For Raja, as our text shows, Rajas also occurs. See, likewise, p. 86, *supra*.

§ Bhárati, in the Sanskrit.

‖ At V., 15, the *Bhágavata-puráṅa* traces Śatajit as follows: Sumati, Devatájit, Devadyumna, Parameshṭhin, Pratíha, Pratihartri, Bhúman, Udgítha, Prastáva, Vibhu, Prithusheṅa, Nakta, Gaya, Chitraratha, Samráj, Marichi, Bindumat, Madhu, Viravrata, Manthu, Bhauvana, Twashṭri, Viraja, Śatajit.

¶ V., 15, 14.

which the earth was peopled, when he presided over the first Manwantara, in the Kalpa of Varáha.[1]

[1] The descendants of Priyavrata were the kings of the earth in the first or Swáyaṁbhuva Manwantara. Those of Uttánapáda, his brother, are placed, rather incongruously, in the second or Swárochisha Manwantara; whilst, with still more palpable inconsistency, Daksha, a descendant of Uttánapáda, gives his daughter to Kaśyapa in the seventh or Vaivaswata Manwantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manwantaras and Kalpas, and have been rather clumsily distributed amongst the different periods.

CHAPTER II.

Description of the earth. The seven Dwípas and seven seas. Jambu-dwípa. Mount Meru: its extent and boundaries. Extent of Iláv́rita. Groves, lakes, and branches, of Meru. Cities of the gods. Rivers. The forms of Vishńu worshipped in different Varshas.

MAITREYA.—You have related to me, Brahman, the creation of Swáyaṁbhuva. I am now desirous to hear from you a description of the earth;—how many are its oceans and islands, its kingdoms and its mountains, its forests and rivers, and the cities of the gods, its dimensions, its contents, its nature, and its form.

PARÁŚARA.—You shall hear, Maitreya, a brief account of the earth from me. A full detail I could not give you in a century.

The seven great insular continents are Jambu, Plaksha, Śálmali,* Kuśa, Krauncha, Śáka, and Pushkara; and they are surrounded, severally, by seven great seas, the sea of salt water (Lavańa), of sugar-cane juice (Ikshu), of wine (Surá), of clarified butter (Sarpis), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala).[1]

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[1] The geography of the Puráńas occurs in most of these works, and, in all the main features,—the seven Dwípas, seven seas, the divisions of Jambu-dwípa, the situation and extend of Meru, and the subdivisions of Bhárata,—is the same. The Agni and Brahma are, word for word, the same with our text; and the Kúrma, Linga, Matsya, Márkańdeya, and Váyu present many

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* Two MSS. which I have consulted give Śálmala.

Jambu-dwípa is in the centre of all these. And in the centre of this (continent) is the golden mountain

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passages common to them and the Vishńu, or to one another. The Váyu, as usual, enters most fully into particulars. The Bhágavata differs, in its nomenclature of the subordinate details, from all, and is followed by the Padma. The others either omit the subject, or advert to it but briefly. The Mahábhárata, Bhíshma Parvan, has an account essentially the same; and many of the stanzas are common to it and different Puráńas. It does not follow the same order, and has some peculiarities; one of which is, calling Jambu-dwípa Sudarśana; such being the name of the Jambu-tree. It is said, also, to consist of two portions, called Pippala and Śaśa, which are reflected in the lunar orb, as in a mirror.*

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* Bháskara Ácharya, writing in the middle of the eleventh century, gives an abstract, avowedly drawn from the Puráńas, of some of the matters treated of in the present chapter. It would be curious to know what authority he followed; since many of the particulars enumerated by him are deviations from ordinary Pauráńik statements. His words are as follows:

"Venerable teachers have stated that Jambúdwípa embraces the whole northern hemisphere lying to the north of the salt sea, and that the other six Dwípas, and the [seven] Seas, viz., those of salt, milk, &c., are all situated in the southern hemisphere.

"To the south of the equator lies the salt sea, and, to the south of it, the sea of milk, whence sprang the nectar, the moon, and [the goddess] Śrí, and where the omnipresent Vásudeva, to whose lotos-feet Brahmá and all the gods bow in reverence, holds his favourite residence.

"Beyond the sea of milk lie, in succession, the seas of curds, clarified butter, sugar-cane juice, and wine, and, last of all, that of sweet water, which surrounds Vaḍavánala. The Pátálalokas [or infernal regions] form the concave strata of the earth.

"In those lower regions dwell the race of serpents [who live] in the light shed by the rays issuing from the multitude of the brilliant jewels of their crests, together with the multitude of Asuras; and there the Siddhas enjoy themselves with the pleasing persons of beautiful females, resembling the finest gold in purity.

"The Śáka, Śálmala, Kauśa, Krauncha, Gomedaka, and Pushkara [Dwípas] are situated [in the intervals of the above-mentioned seas] in

Meru. The height of Meru is eighty-four thousand Yojanas; and its depth below (the surface of the earth)

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regular alternation; each Dwípa lying, it is said, between two of these seas.

"To the north of Lanká lies the Himagiri [mountain], and, beyond that, the Hemakúṭa [mountain], and, beyond that, again, the Nishadha [mountain]. These [three mountains] stretch from sea to sea. In like manner, to the north of Siddha-[pura] lie, in succession, the Śṛingavat, Śukla, and Nila [mountains]. To the valleys lying between these mountains the wise have given the name of Varshas.

"This valley [which we inhabit] is called Bháratavarsha. To the north of it lies Kiṁnaravarsha, and, beyond it, again, Harivarsha. And know that to the north of Siddhapura in like manner are situated the Kuru, Hiraṁmaya, and Ramyaka Varshas.

"To the north of Yamakoṭi-pattana lies the Mályavat [mountain], and, to the north of Romaka-[pattana], the Gandhamádana [mountain]. These two mountains are terminated by the Nila and Nishadha mountains; and the space between these two is called Iláv́ṛita-[varsha].

"The country lying between the Mályavat [mountain] and the sea is called Bhadraturaga by the learned; and geographers have denominated the country between the Gandha mountain and the sea, Ketumálaka.

"Iláv́ṛita, which is bounded by the Nishadha, Nila, Sugandha, and Sumályaka [mountains], is distinguished by a peculiar splendour. It is a land rendered brilliant by its shining gold, and thickly covered with the bowers of the immortals.

"In the middle [of Iláv́ṛita] stands the mountain Meru, which is composed of gold and of precious stones, the abode of the gods. Expounders of the Puráṇas have further described this [Meru] to be the pericarp of the earth-lotos, whence Brahmá had his birth.

"The four mountains, Mandara, Sugandha, Vipula, and Supárśwa, serve as buttresses to support this [Meru]; and upon these four hills grow, severally, the Kadamba, Jambú, Vaṭa, and Pippala trees, which are as banners on those four hills.

"From the clear juice which flows from the fruit of the Jambú springs the Jambúnadí. From contact with this juice, earth becomes gold; and it is from this fact that gold is called *jámbúnada*. [This juice is of so exquisite a flavour that] the multitude of the Suras and Siddhas, turning with distaste from nectar, delight to quaff this delicious beverage.

"And it is well known that upon those four hills [the buttresses of Meru,] are four gardens: Chaitraratha, of varied brilliancy [sacred to

is sixteen (thousand). Its diameter, at the summit, is thirty-two (thousand Yojanas), and, at its base, sixteen

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Kubera], Nandana, which is the delight of the Apsarasas, Dhŕiti, which gives refreshment to the gods, and the resplendent Vaibhrája.

"And in these gardens are beautified four reservoirs, viz., the Aruńa, the Mánasa, the Mahábrada, and the Śwetajala, in due order: and these are the lakes in the waters of which the celestial spirits, when fatigued with their dalliance with the fair goddesses, love to disport themselves.

"Meru divided itself into three peaks, upon which are situated the three cities sacred to Murári, Ka, and Purári [denominated Vaikuńtha, Brahmapura, and Kailása]; and beneath them are the eight cities sacred to Śatamakha, Iwalana, Antaka, Rakshas, Ambupá, Anila, Śaśin, and Íśa [i. e., the regents of the eight *diśes* (or directions), viz., the east, sacred to Indra, the south-east, sacred to Agni, the south, sacred to Yama, the south-west, sacred to Nairŕita, the west, sacred to Varuńa, the north-west, sacred to Váyu, the north, sacred to Kubera, and the north-east, sacred to Śiva].

"The sacred Ganges, springing from the foot of Vishńu, falls upon [mount] Meru, and, thence separating itself into four streams, descends, through the heavens, down upon the four *vishkambhas* [or buttress-hills], and thus falls into the four reservoirs [above described].

"[Of the four streams above mentioned], the first, called Sítá, went to Bhadráśwa, the second, called Alakanandá, to Bháratavarsha, the third, called Chakshu, to Ketumála, and the fourth, called Bhadrá, to Uttarakuru [or North Kuru].

"And this sacred river has so rare an efficacy, that, if her name be listened to, if she be sought to be seen, if seen, touched, or bathed in, if her waters be tasted, if her name be uttered, or brought to mind, and her virtues be celebrated, she purifies, in many ways, thousands of sinful men [from their sins].

"And if a man makes a pilgrimage to this sacred stream, the whole line of his progenitors, bursting the bands [imposed on them by Yama], bound away in liberty, and dance with joy; nay, even by a man's approach to its banks, they repulse the slaves of Antaka, [who keep guard over them], and, escaping from Niraya [the infernal regions], secure an abode in the happy regions of Heaven.

"Here in this Bháratavarsha are embraced the following nine *khańdas* [portions], viz., Aindra, Kaśeru, Támraparńa, Gabhastimat, Kumáriká, Nága, Saumya, Váruńa, and, lastly, Gándharva.

"In the Kumáriká alone is found the subdivision of men into castes. In the remaining *khańdas* are found all the tribes of *antyajas* [or out-caste tribes of men]. In this region [Bháratavarsha] are also seven

thousand; so that this mountain is like the seed-cup of the lotos of the earth.[1]

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[1] The shape of Meru, according to this description, is that of an inverted cone; and, by the comparison to the seed-cup, its form should be circular. But there seems to be some uncertainty, upon this subject, amongst the Puráńiks. The Padma compares its form to the bell-shaped flower of the Datura. The Váyu represents it as having four sides of different colours, or, white on the east, yellow on the south, black on the west, and red on the north; but notices, also, various opinions of the outline of the mountain, which, according to Atri, had a hundred angles; to Bhŕigu, a thousand. Sávarńi calls it octangular; Bháguri, quadrangular; and Varsháyani says it has a thousand angles. Gálava makes it saucer-shaped; Garga, twisted, like braided hair; and others maintain that it is circular. The Linga makes its eastern face of the colour of the ruby; its southern, that of the lotos; its western, golden; and its northern, coral. The Matsya has the same colours as the Váyu, and both contain this line;

चतुर्वर्णस्तु सौवर्णश्चतुरस्रः समुच्छ्रितः।

'Four-coloured, golden, four-cornered, lofty!' But the Váyu

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kuláchalas, viz., the Máhendra, Śukti, Malaya, Ŕikshaka, Páriyátra, Sahya, and Vindhya hills.

"The country to the south of the equator is called the *bhúr-loka*, that to the north, the *bhuva*-[*loka*]; and Meru [the third] is called the *swar*-[*loka*]. Next is the *mahar*-[*loka*]: in the heavens beyond this is the *jana*-[*loka*]; then, the *tapo*-[*loka*], and, last of all, the *satya*-[*loka*]. These *lokas* are gradually attained by increasing religious merits.

"When it is sunrise at Lankápura, it is midday at Yamakóţipurí [90° east of Lanká], sunset at Siddhapura, and midnight at Romaka-[pattana]."

Bibliotheca Indica, Translation of the *Goládhyáya* of the *Siddhánta-śiromańi*, III., 21-44. I have introduced some alterations.

The Gomeda continent, in place of the Plaksha, is mentioned in the *Matsya-puráńa* also. See Dr. Aufrecht's *Catalog. Cod. Manuscript.*, &c., p. 41.

See, further, the editor's last note on the fourth chapter of the present book.

The boundary mountains (of the earth) are Himavat, Hemakúta, and Nishadha, which lie south (of Meru); and Níla, Śweta, and Śringin, which are situated to the north (of it). The two central ranges (those next to Meru, or Nishadha and Níla) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand (Yojanas, as it lies more remote from the centre). They are two thousand (Yojanas) in height, and as many in breadth.[1] The Varshas (or countries between these ranges) are: Bhárata (India), south of the Himavat mountains; next, Kimpurusha, between Himavat and Hemakúta; north of the latter, and south of Nishadha, is Harivarsha; north of Meru is Ramyaka, extending from the Níla

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compares its summit, in one place, to a saucer, and observes that its circumference must be thrice its diameter:

विस्तारात्त्रिगुणश्चास्य परिणाहः समन्ततः।

The Matsya, also, rather incompatibly, says the measurement is that of a circular form, but it is considered quadrangular:

वृत्ताकृतिप्रमाणश्च चतुरस्रः समाहितः।

According to the Buddhists of Ceylon, Meru is said to be of the same diameter throughout. Those of Nepal conceive it to be shaped like a drum. A translation of the description of Meru and its surrounding mountains, contained in the Brahmáńda, which is the same, exactly, as that in the Váyu, occurs in the As. Researches, Vol. VIII., pp. 343, *et seq.* There are some differences in Colonel Wilford's version from that which my MSS. would authorize; but they are not, in general, of much importance. Some, no doubt, depend upon variations in the readings of the different copies; of others I must question the accuracy.

[1] This diminution is the necessary consequence of the diminished radius of the circle of Jambu-dwípa; as the mountain ranges recede from the centre.

or blue mountains to the Śweta (or white) mountains; Hiraṅmaya lies between the Śweta and Śringin ranges; and Uttarakuru is beyond the latter, following the same direction as Bhárata.[1]* Each of these is nine thousand (Yojanas) in extent. Ilávŕita is of similar dimensions; but in the centre of it is the golden mountain Meru: and the country extends nine thousand (Yojanas) in each direction from the four sides of the mountain.[2] There are four mountains in this Varsha, formed as buttresses to Meru, each ten thousand Yojanas in elevation. That on the east is called Mandara; that on the south, Gandhamádana; that on the west, Vipula; and that on the north, Supárśwa.[3] On each of

[1] These, being the two outer Varshas, are said to take the form of a bow; that is, they are, exteriorly, convex, being segments of the circle.

[2] The whole diameter of Jambu-dwípa has been said to be 100000 Yojanas. This is thus divided from north to south: Ilávŕita, in the centre, extends, each way, 9000, making 18000; Meru itself, at the base, is 16000; the six Varshas, at 9000 each, are equal to 54000; and the six ranges, at 2000 each, are 12000: and $18 + 16 + 54 + 12 = 100$. From east to west, the Varshas are of the extent necessary to occupy the space of the circle.

[3] The Bhágavata† and Padma call these Mandara, Merumandara, Supárśwa, and Kumuda.

* As the translation here contains several explanatory interpolations, the original is added:

भारतं प्रथमं वर्षं ततः किंपुरुषं स्मृतम् ।
हरिवर्षं तथैवान्यन्मेरोर्दक्षिणतो द्विज ॥
रम्यकं चोत्तरं वर्षं तथैवानु हिरण्मयम् ।
उत्तराः कुरवश्चैव यथा वै भारतं तथा ॥

† V., 16, 12.

these stands, severally, a Kadamba-tree, a Jambu-tree, a Pippala, and a Vaṫa;[1] each spreading over eleven hundred (Yojanas, and towering aloft like) banners on the mountains. From the Jambu-tree the insular continent Jambu-dwípa derives its appellation. The apples* of that tree are as large as elephants. When they are rotten, they fall upon the crest of the mountain; and from their expressed juice is formed the Jambu river,† the waters of which are drunk by the inhabitants: and, in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay. The soil on the banks of the river, absorbing the Jambu juice, and being dried by gentle breezes, becomes the gold termed Jámbunada, (of which) the ornaments of the Siddhas (are fabricated).

The country of Bhadráśwa lies on the east of Meru; and Ketumála, on the west: and between these two is the region of Iláv́rita. On the east (of the same) is the forest Chaitraratha; the Gandhamádana (wood) is on the south; (the forest of) Vaibhrája is on the west; and (the grove of Indra, or) Nandana is on the north. There are also four great lakes, the waters of which

[1] Nauclea Kadamba, Eugenia, Jambu, Ficus religiosa, and Ficus Indica. The Bhágavata substitutes a mango-tree for the Pippala; placing it on Mandara, the Jambu, on Merumandara, the Kadamba, on Supárśwa, and the Vaṫa,‡ on Kumuda.

* *Phala.*

† Compare the *Bhágavata-puráńa*, V., 16, 20.

‡ The original—V., 16, 13—is *nyagrodha.*

are partaken of by the gods, called Aruńoda, Mahábhadra, Ásitoda,* and Mánasa.[1]

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotos, are, on the east, Śítánta, Mukunda,† Kurarí,‡ Mályavat, and Vaikanka; on the south, Trikúta, Śiśira, Patanga, Ruchaka, and Nishadha; on the west, Śikhivásas, Vaidúrya, Kapila, Gandhamádana, and Járudhi; and on the north, Śankhakúta,§ Ŕishabha, Haṁsa, Nága, and Kálanjara. These and others extend from between the intervals in the body, or from the heart, of Meru.[2]‖

[1] The Bhágavata¶ substitutes Sarvatobhadra for the Gandhamádana forest, and calls the lakes lakes of milk, honey, treacle, and sweet water.

[2] The Váyu gives these names and many more, and describes, at great length, forests, lakes, and cities of gods and demigods, upon these fabulous mountains, or in the valleys between them. (As. Res., Vol. VIII., pp. 354, *et seq.*)

* Professor Wilson had "Śítoda". In all the MSS. within my reach, the four lakes are enumerated as follows:

अरुणोदं महाभद्रमसितोदं समानसम् ।

† Kramunja seems to be the more ordinary lection.

‡ Kurara is in one of my MSS. It is the reading of the *Bhágavata-puráńa*, V., 16, 27.

§ One of my MSS. reads Śankha and Kúta. The *Bhágavata-puráńa*, V., 16, 27, has Śankha.

‖ In my MSS., the original of this passage follows immediately the mention of the Járudhi, and is as follows:

मेरोरनन्तराङ्गेषु जठरादिष्ववस्थिताः ।

On this the larger commentary observes: मेरोरनन्तराङ्गेषु जठरादिष्विति । पश्चादग्रेऽपि केशरपर्वतस्थानत्वेन संबध्यते । अनन्तराङ्गेष्विति । समीपेषु । अत एव जठरादय इव पूर्वदक्षिणपश्चिमोत्तरदेशवर्तित्वाज्जठरादयो ये तेष्वित्यर्थः ।

¶ V., 16, 14 and 15.

On the summit of Meru is the vast city of Brahmá, extending fourteen thousand leagues, and renowned in heaven; and around it, in the cardinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres.[1] The

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[1] The Lokapálas, or eight deities in that character: Indra, Yama, Varuńa, Kubera, Vivaswat, Soma, Agni, and Váyu.* Other cities of the gods are placed upon the spurs, or filament-mountains, by the Váyu; or that of Brahmá on Hemaśŕinga, of Śankara, on Kálanjara, of Garuda, on Vaikanka, and of Kubera, on Kailása. Himavat is also specified, by the same work, as the scene of Śiva's penance, and marriage with Umá; of his assuming the form of a Kiráta or forester; of the birth of Kárttikeya, in the Śara forest; and of his dividing the mountain Krauncha with his spear. This latter legend, having been somewhat misunderstood by Colonel Wilford, is made the theme of one of his fanciful verifications. "Here, says he", [the author of the Váyu†], in the forest of Śankha, was born Shaḍánana, or Kárttikeya, Mars with six faces. Here he wished or formed the resolution of going to the mountains of Krauncha, Germany, part of Poland, &c., to rest and recreate himself after his fatigues in the wars of the gods with the giants. There, in the skirts of the mountains of Krauncha, he flung his sword; the very same which Attila, in the fifth century, asserted he had found under a clod of earth. It was placed in his tomb, where it is, probably, to be found." As. Res. Vol. VIII., p. 364. The text of which this is, in part, a representation is:

तच शरवणं नाम यच जातः षडाननः।
यच चैव कृतोत्साहः क्रौञ्चशैलवरं प्रति॥
चित्रपुष्पनिकुञ्जस्य क्रौञ्चस्य च गिरेस्तटे।
देवारिस्कन्धनः स्कन्दो यच शक्तिविमुक्तवान्॥

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* See note at the foot of p. 112, *supra*.

† It seems to be from the *Brahmáńḍa-puráńa* that Colonel Wilford here professes to translate. See the *As. Res.*, Vol. VIII., p. 360.

capital of Brahmá is enclosed by the river Ganges, which, issuing from the foot of Vishńu, and washing the lunar orb, falls, here, from the skies,[1] and, after

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The legend here alluded to is told, at length, in the Vámana Puráńa. Mahishásura, flying from the battle in which Táraka had been slain by Kárttikeya, took refuge in a cave in the Krauncha mountain. A dispute arising between Kárttikeya and Indra, as to their respective prowess, they determined to decide the question by circumambulating the mountain; the palm to be given to him who should first go round it. Disagreeing about the result, they appealed to the mountain, who untruly decided in favour of Indra. Kárttikeya, to punish his injustice, hurled his lance at the mountain Krauncha, and pierced, at once, it and the demon Mahisha:

एवं ब्रुवन्तं क्रौञ्चं सः (कार्त्तिकेयः) क्रोधात्प्रस्फुरिताधरः।
विभेद शक्त्या कौटिल्यान्महिषेण समं तथा॥

Another division of Krauncha is ascribed to Paraśuráma. Megha Dúta, v. 59.* Krauncha is, also, sometimes considered to be the name of an Asura killed by Kárttikeya. But this is, perhaps, some misapprehension of the Paurańik legend by the grammarians, springing out of the synonyms of Kárttikeya, Kraunchári, Kraunchadáraña, &c., implying the foe or destroyer of Krauncha, occurring in the Amara and other Kośas.

[1] The Bhágavata† is more circumstantial. The river flowed over the great toe of Vishńu's left foot, which had, previously, as he lifted it up, made a fissure in the shell of the mundane egg, and thus gave entrance to the heavenly stream. The Váyu merely brings it from the lunar orb, and takes no notice of Vishńu's interposition. In a different passage, it describes the detention of Gangá amidst the tresses of Śiva, in order to correct her arrogance, until the divinity was moved, by the penance and prayers of king Bhagíratha, to set her free. The Mahábhárata represents Śiva's bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.

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* See Professor Wilson's *Essays on Sanskrit Literature*, Vol. II., p. 366.
† V., 17, 1.

encircling the city, divides into four mighty rivers, flowing in opposite directions.* These rivers are the Śítá,† the Alakanandá, the Chakshu,‡ and the Bhadrá. The first, falling upon the tops of the inferior mountains, on the east side of Meru, flows over their crests, and passes through the country of Bhadráśwa, to the ocean.§ The Alakanandá flows south, to (the country of) Bhárata, and, dividing into seven rivers on the way, falls into the sea. The Chakshu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumála. And the Bhadrá washes the country of the Uttarakurus, and empties itself into the northern ocean.[1]

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[1] Although the Váyu has this account, it subsequently inserts another, which is that also of the Matsya and Padma. In this, the Ganges, after escaping from Śiva, is said to have formed seven streams: the Naliní, Hládiní, and Pávaní, going to the east; the Chakshu, Sítá, and Sindhu, to the west; and the Bhágírathí, to the south.‖ The

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* सा तत्र पतिता दिक्षु चतुर्धा प्रतिपद्यते ।

† Nearly all the MSS. examined by me have Sítá; and this is the reading of the *Bhágavata-puráńa*, V., 17, 6. In both the commentaries, however, Śítá seems to be preferred.

‡ Variants of this name, apparently, are Vanju, Vanchu, and Vankshu.

§ पूर्वेण शैलात्सीता तु शैलं यात्यन्तरिक्षगा ।
ततश्च पूर्ववर्षेण भद्राश्वेनैति सार्णवम् ॥

‖ In a much more venerable work than any Puráńa we read, much to the same effect:

विससर्ज ततो गंगां हरो बिन्दुसरः प्रति ।
तस्यां विसृज्यमानायां सप्त स्रोतांसि जज्ञिरे ॥
ह्लादिनी पावनी चैव नलिनी च तथैव च ।
तिस्रः प्राचीं दिशं जग्मुर्गंगाः शिवजलाः शुभाः ॥
सुचक्षुश्चैव सीता च सिन्धुश्चैव महानदी ।
तिस्रश्चैता दिशं जग्मुः प्रतीचीं तु दिशं शुभाः ॥

Meru, then, is confined between the mountains Nila

Mahábhárata* calls them Vaswokasárá, Naliní, Pávaní, Jambúnadí, Sítá, Gangá, and Sindhu. The more usual legend, however, is the first; and it offers some trace of actual geography.† Mr.

सप्तमी चान्वगात्तासां भगीरथरथं तदा।
भगीरथोऽपि राजर्षिर्दिव्यं स्यन्दनमास्थितः॥
Rámáyańa, Bála-káńda, XLIII., 11-14.

This reference is to the genuine *Rámáyańa*, that which has been lithographed in India.

* The *Bhishma-parvan*, 243, is, I presume, the passage referred to:

वस्वोकसारा नलिनी पावनी च सरस्वती।
जम्बूनदी च सीता च गंगा सिन्धुश्च सप्तमी॥

Apparently, eight rivers are here named; the fourth being the Saraswatí. The commentator Nílakańtha, who adopts the reading सप्तमी at the end of the second verse, asserts that Pávaní and Saraswatí are one name only, i. e., the purifying Saraswatí. His words are: पावनी सरस्वतीत्येका।

The commentator Arjuna Miśra, who is silent on this point, adopts the reading सप्तमः, in place of सप्तमी, and explains it as denoting that the Sindhu is "the seventh division", namely, of the Ganges: एवमपि सिन्धुः सप्तमः। सप्तमो भेदः।

I have changed, in the note to which these remarks are appended, the order in which Professor Wilson named the rivers in question. That order will be seen in the quotation which I make immediately below.

† Professor Wilson has since written as follows: "According to one Paurańik legend, the Ganges divided, on its descent, into seven streams, termed the Naliní, Pávaní, and Hládiní, going to the east; the Chakshu, Sítá, and Sindhu, to the west; and the Bhágírathí or Ganges proper, to the south. In one place in the *Mahábhárata*, the seven rivers are termed Vaswokasárá, Naliní, Pávaní, Gangá, Sítá, Sindhu, and Jambúnadí; in another, Gangá, Yamuná, Plakshagá, Rathasthá, Saryu, Gomatí, and Gandakí. In a text quoted and commented on by Yáska, we have ten rivers, named Gangá, Yamuná, Saraswatí, Śutudrí, Parushńí, Asikní, Marudvŕidhá, Vitastá, Árjikíyá, and Sushomá. Of these, the Parushńí is identified with the Irávatí, the Árjikíyá, with the Vipáś, and the Sushomá, with the Sindhu. *Nir.*, III., 26. The original enumeration of seven appears to be that which has given rise to the specifications of the Puráńas." Translation of the *Ŕig-veda*, Vol. I., p. 88, note.

The text above referred to, as quoted by Yáska, in the *Nirukta*, is the *Ŕig-veda*, X., 75, 5.

and Nishadha (on the north and south), and between Mályavat and Gandhamádana[1] (on the west and east).

Faber, indeed, thinks that Meru, with the surrounding Varsha of Iláv́rita, and its four rivers, is a representation of the garden of Eden. (Pagan Idolatry, Vol. I., p. 315.) However this may be, it seems not unlikely to have originated in some imperfect account of four great rivers flowing from the Himálaya, and the high lands north of that range, towards the cardinal points: the Bhadrá, to the north, representing the Oby of Siberia; and the Śítá, the river of China, or Hoangho. The Alakanandá is well known as a main branch of the Ganges, near its source; and the Chakshu is, very possibly, as Major Wilford supposed, the Oxus. (As. Res., Vol. VIII., p. 309.) The printed copy of the Bhágavata, and the MS. Padma, read Vankshu: but the former is the more usual reading. It is said, in the Váyu, of Ketumála, through which this river runs, that it is peopled by various races of barbarians:

केतुमालं महाद्वीपं नानाम्लेच्छगणैर्युतम् ।

[1] The text applies the latter name so variously as to cause confusion. It is given to one of the four buttresses of Meru, that on the south; to one of the filament mountains, on the west; to a range of boundary mountains, on the south; and to the Varsha of Ketumála. Here another mountain range is intended; or a chain running north and south, upon the east of Iláv́rita, connecting the Níla and Nishadha ranges. Accordingly, the Váyu states it to be 34000 Yojanas in extent, that is, the diameter of Meru, 16000, and the breadth of Iláv́rita on each side of it, or, together, 18000. A similar range, that of Mályavat, bounds Iláv́rita on the west. It was, probably, to avoid the confusion arising from similarity of nomenclature, that the author of the Bhágavata substituted different names for Gandhamádana in the other instances; calling the buttress, as we have seen, Merumandara,* the southern forest, Sarvatobhadra,† and the filament-

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* *Vide supra*, p. 115, note 3.

† *Vide supra*, p. 117, note 1.

It lies between them, like the pericarp of a lotos. The countries of Bhárata, Ketumála, Bhadráśwa, and Uttara-kuru* lie, like leaves of the lotos of the world, exterior to the boundary mountains. Jaṭhara and Devakúṭa are two mountain ranges,† running north and south, and connecting the two chains of Níla and Nishadha. Gandhamádana and Kailása extend, east and west, eighty Yojanas in breadth, from sea to sea. Nishadha and Páriyátra‡ are the limitative mountains on the west, stretching, like those on the east, between the Níla and Nishadha ranges. And the mountains Triśringa and Járudhi are the northern limits (of Meru), extending, east and west, between the two seas.[1] Thus

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mountain, Hamśa;§ restricting the term Gandhamádaná to the eastern range: a correction, it may be remarked, corroborative of a subsequent date.

[1] These eight mountains are similarly enumerated in the Bhágavata and Váyu. But no mention is made, in them, of any seas (सर्वतोऽम्बुधिसङ्गित); and it is clear that the eastern and western oceans cannot be intended, as the mountains Mályavat and Gandhamádana intervene. The commentator would seem to understand 'Arńava' as signifying 'mountain'; as he says, 'Between the seas means within Mályavat and Gandhamádana': नाल्यवद्गन्धमादनयोर्मध्यादर्णवस्थाम्बुधिसङ्गितौ।‖ The Bhágavata describes these eight mountains as circling Meru for 18000 Yojanas in each direction, leaving, according to the commentator, an interval of a thousand Yojanas between them and the base

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* My MSS. have Kuru.

† मर्यादापर्वत, which, four lines lower, is rendered "limitative mountains", and, further on, "boundary mountains".

‡ Páripátra appears to be the more usual reading.

§ It is not altogether evident that the *Bhágavata-puráńa*, V., 16, 27, though it omits Gandhamádana, intends to substitute Hamsa in its stead.

‖ This is from the smaller commentary on the *Vishńu-puráńa*.

I have repeated to you the mountains described, by great sages, as the boundary mountains, situated, in pairs, on each of the four sides of Meru. Those, also, which have been mentioned as the filament mountains (or spurs), Śítánta and the rest, are exceedingly delightful. The valleys embosomed amongst them are the favourite resorts of the Siddhas and Chárańas. And there are situated, upon them, agreeable forests, and pleasant cities, embellished with the palaces of Lakshmí, Vishńu, Agni, Súrya, and other deities, and peopled by celestial spirits;* whilst the† Yakshas, Rákshasas, Daityas, and Dánavas pursue their pastimes

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of the central mountain, and being 2000 high, and as many broad. They may be understood to be the exterior barriers of Meru, separating it from Iláv́rita. The names of these mountains, according to the Bhágavata,‡ are Jaṭhara and Devakúṭa on the east, Pavana and Páriyátra on the west, Triśŕinga and Makara on the north, and Kailása and Karavíra on the south. Without believing it possible to verify the position of these different creations of the legendary geography of the Hindus, it can scarcely admit of doubt that the scheme was suggested by imperfect acquaintance with the actual character of the country, by the four great ranges, the Altai, Muztag or Thian-shan, Ku-en-lun, and Himálaya, which traverse central Asia in a direction from east to west, with a greater or less inclination from north to south, which are connected or divided by many lofty transverse ridges, which enclose several large lakes, and which give rise to the great rivers that water Siberia, China, Tartary, and Hindusthán. (Humboldt on the mountains of Central Asia, and Ritter., Geogr. Asia.)

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* Kiṁnaras, in the original.

† Gandharvas is here to be inserted.

‡ V., 16, 28.

in the vales. These, in short, are the regions of (Paradise, or) Swarga, the seats of the righteous, and where the wicked do not arrive even after a hundred births.

In (the country of) Bhadráśwa, Vishńu resides as Hayasíras (the horse-headed); in Ketumála, as Varáha (the boar); in Bhárata, as the tortoise (Kúrma); in Kuru, as the fish (Matsya); in his universal form, everywhere: for Hari pervades all places. He, Maitreya, is the supporter of all things: he is all things. In the eight realms, of Kiṁpurusha and rest, (or all exclusive of Bhárata), there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension: their inhabitants are exempt from all infirmity and pain, and live (in uninterrupted enjoyment) for ten or twelve thousand years. Indra* never sends rain upon them: for the earth abounds with water. In those places there is no distinction of Kŕita, Tretá, or any succession of ages.† In each of these Varshas there are, respectively, seven principal ranges of mountains,‡ from which, O best of Brahmans, hundreds of rivers take their rise.[1]

[1] More ample details of the Varshas are given in the Mahábhárata, Bhágavata, Padma, Váyu, Kúrma, Linga, Matsya, and Márkańdeya Puráńas: but they are of an entirely fanciful nature. Thus, of the Ketumála-varsha it is said, in the Váyu, the men are black, the women of the complexion of the lotos; the people subsist upon the fruit of the Panasa or jack-tree, and live for ten thousand years, exempt from sorrow or sickness. Seven Kula or main ranges of mountains in it are named; and a long list of countries and rivers is added, none of which can be identified

* Deva, in the original.

† Compare p. 103, *supra*.

‡ *Kuláchala*.

with any actually existing, except, perhaps, the great river the Suchakshu, the Amu or Oxus. According to the Bhágavata,* Vishńu is worshipped as Kámadeva, in Ketumála. The Váyu says the object of adoration there is Íśwara, the son of Brahmá. Similar circumstances are asserted of the other Varshas. See, also, As. Res., Vol. VIII., p. 354.†

* V., 18, 15.

† "It is said, in the *Brahma-puráńa*, that, in the Bhadráśwa, or China, Vishńu resides with the countenance and head of a horse. In Bhárata, he has the countenance of a tortoise. In Kutumála, or Europe, he resides in the shape of a *varáha*, or boar; and he is described as the chief of a numerous offspring, or followers in that shape. He is, then, in Ketumála, *varáhapa*, or the chief of the *varáhas*, or boars; a word to be pronounced, according to the idiom of the spoken dialects, *wárápá*. In Kuru, he has the countenance of a *matsya*, or fish; and, of course, he is, there, *śiro-matsya*, or with the head or countenance of a fish."

CHAPTER III.

Description of Bhárata-varsha: extent: chief mountains: nine divisions: principal rivers and mountains of Bhárata proper: principal nations: superiority over other Varshas, especially as the seat of religious acts. (Topographical lists.)

PARÁŚARA.—The country that lies north of the ocean, and south of the snowy mountains,* is called Bhárata: for there dwelt the descendants of Bharata. It is nine thousand leagues in extent,[1] and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

The seven main chains of mountains in Bhárata are Mahendra, Malaya, Sahya, Śuktimat, Ŕiksha, Vindhya, and Páripátra.[2]†

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[1] As Bhárata-varsha means India, a nearer approach to the truth, with regard to its extent, might have been expected; and the Váyu has another measurement, which is not much above twice the actual extent, or 1000 Yojanas from Kumárí (Comorin) to the source of the Ganges.

[2] These are called the Kulaparvatas, family mountains, or mountain ranges or systems. They are similarly enumerated in all the authorities; and their situation may be determined, with some confidence, by the rivers which flow from them. Mahendra‡ is the chain of hills that extends from Orissa and the northern Circars to Gondwana, part of which, near Ganjam, is still called Mahindra Malei, or hills of Mahindra. Malaya is the southern

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* *Himádri*, *i. e.*, the Himálaya.

† This mountain-range is not to be confounded with that named in connexion with the Nishadha, at p. 123, *supra*.

‡ The *Μαλεοῦλος* of Ptolemy, unless he has altogether misplaced it, cannot represent the Mahendra of the text. See Professor Wilson's *Essays on Sanskrit Literature*, Vol. I., pp. 240 and 241.

From this region heaven is obtained, or even, in some cases, liberation from existence; or men pass, from hence, into the condition of brutes, or fall into hell. Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here: and the world of acts is not the title of any other portion of the universe.*

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portion of the Western Ghats. Śuktimat is doubtful; for none of its streams can be identified with any certainty. Sahya is the northern portion of the Western Ghats, the mountains of the Konkan. Ṙiksha is the mountains of Gondwana. Vindhya is the general name of the chain that stretches across Central India; but it is here restricted to the eastern division. According to the Váyu, it is the part south of the Narmada, or the Sátpuḍá range. Páripátra (as frequently written Páriyátra) is the northern and western portion of the Vindhya. The name, indeed, is still given to a range of mountains in Guzerat (see Colonel Tod's map of Rájasthán); but the Chambal and other rivers of Málwá, which are said to flow from the Páriyátra mountains, do not rise in that province. All these mountains, therefore, belong to one system, and are connected together. The classification seems to have been known to Ptolemy; as he specifies seven ranges of mountains, although his names do not correspond, with exception of the Vindius Mons. Of the others, the Adisathrus and Uxentus agree, nearly, in position with the Páriyátra and Ṙiksha. The Apocope, Sardonyx, Bittigo,† and Orudii must be left for consideration. The Bhágavata, Váyu, Padma, and Márkaṅḍeya add a list of inferior mountains to these seven.

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* अतः संप्राप्यते स्वर्गो मुक्तिमस्मात्प्रयान्ति वै।
तिर्यक्त्वं नरकं चापि यान्त्यतः पुरुषा मुने॥
इतः स्वर्गश्च मोक्षश्च मध्यं चान्तश्च गम्यते।
न खल्वन्यत्र मर्त्यानां कर्म भूमौ विधीयते॥

† For Professor Lassen's speculations as to the situation of these mountains, see *Indische Alterthumskunde*, Vol. III., pp. 121, 123, and 163.

The Varsha of Bhárata is divided into nine portions, which I will name to you. They are Indra-dwípa, Kaśerumat,* Támravarńa,† Gabhastimat, Nága-dwípa, Saumya, Gándharva, and Váruńa. The last or ninth Dwípa is surrounded by the ocean, and is a thousand Yojanas from north to south.[1]

On the east of Bhárata dwell the Kirátas (the barbarians); on the west, the Yavanas; in the centre reside Brahmans, Kshatriyas, Vaiśyas, and Śúdras, occupied

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[1] This last is similarly left without a name, in all the works.‡ It is the most southerly, that on the borders of the sea, and, no doubt, intends India proper. Wilford places here a division called Kumáriká.§ No description is anywhere attempted of the other divisions. To these the Váyu adds six minor Dwípas, which are situated beyond sea, and are islands: Anga-dwípa, Yama-dwípa, Matsya-dwípa, Kumuda or Kuśa-dwípa, Varáha-dwípa, and Śankha-dwípa; peopled, for the most part, by Mlechchhas, but who worship Hindu divinities. The Bhágavata‖ and Padma name eight such islands: Swarńaprastha, Chandraśukla, Ávatrana, Ramańaka, Mandahára, Pánchajanya, Simhala, and Lanká. Colonel Wilford has endeavoured to verify the first series of Upadwípas, making Varáha, Europe; Kuśa, Asia Minor, &c.; Śankha, Africa; Malaya, Malacca: Yama is undetermined; and, by Anga, he says, they understand China. How all this may be is more than doubtful; for, in the three Puráńas in which mention is made of them, very little more is said upon the subject.

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* Variants are Kaśeru and Kasetu.

† Two MSS. have Támraparńa.

‡ In the *Matsya-puráńa* it is called Mánava. Dr. Aufrecht, *Catalog. Cod. Manuscript.*, &c., p. 41.

§ And it occurs in Bháskara Áchárya's enumeration. See note in p. 112, *supra*.

‖ V., 19, 30. In place of "Mandahára", it gives Mandaraharińa.

in their respective duties of sacrifice, arms, trade, and service.[1]

The Śatadrú, Chandrabhágá, and other rivers flow from the foot of Himálaya;* the Vedasmŕiti and others, from the Páripátra mountains; the Narmadá and Surasá, from the Vindhya hills; the Tápí, Payoshńí, and Nirvindhyá,† from the Ŕiksha mountains; the Godávarí, Bhímarathí,‡ Kŕishńaveńí,§ and others, from the Sahya mountains; the Kŕitamálá, Támraparńí, and others, from the Malaya hills; the Trisámá, Ŕishikulyá,‖

[1] By Kirátas, foresters and mountaineers are intended,—the inhabitants, to the present day, of the mountains east of Hindusthán.¶ The Yavanas, on the west, may be either the Greeks of Bactria and the Punjab—to whom there can be little doubt the term was applied by the Hindus—or the Mohammedans, who succeeded them in a later period, and to whom it is now applied. The Váyu calls them both Mlechchhas, and also notices the admixture of barbarians with Hindus, in India proper:

तैर्विमिश्रा जनपदा आर्या म्लेच्छाश्च निर्घृणाः।**

The same passage, slightly varied, occurs in the Mahábhárata. It is said especially of the mountainous districts, and may allude, therefore, to the Gonds and Bhils of Central India, as well as to the Mohammedans of the north-west. The specification implies that infidels and outcasts had not yet descended on the plains of Hindusthán.

* Himavat, in the original.

† Some MSS. here add "&c."; others, Káverí.

‡ One MS. has Bhímarathá. And see the *Márkańdeya-puráńa*, LVII., 26.

§ Kŕishńaveńá seems to be almost as common a reading.

‖ In two MSS. I find Áryakulyá, which—as we immediately afterwards read of a Ŕishikulyá river—may be preferable. It is the lection of the smaller commentary.

¶ For the Kiránțis, a tribe of the Central Himálaya, see Hodgson, *Journal of the Asiatic Society of Bengal*, 1858, pp. 446, *et seq.*

** Compare the *Márkańdeya-puráńa*, LVII., 15.

&c., from the Mahendra; and the Ṛishikulyá, Kumárí,* and others, from the Śuktimat mountains. Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders.[1]†

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[1] This is a very meagre list, compared with those given in other Puráńas. That of the Váyu is translated by Colonel Wilford, As. Res., Vol. VIII.; and much curious illustration of many of the places, by the same writer, occurs As. Res., Vol. XIV. The lists of the Mahábhárata, Bhágavata, and Padma are given without any arrangement: those of the Váyu, Matsya, Márkańdeya, and Kúrma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The Śatadrú, 'the hundred-channelled', —the Zaradrus‡ of Ptolemy, Hesidrus of Pliny—is the Sutlej. The Chandrabhágá, Sandabalis,§ or Acesines,‖ is the Chinab. The Vedasmṛiti,¶ in the Váyu and Kúrma, is classed with the Vetravatí or Betwa, the Charmanwati or Chambal, and Siprá, and Párá, rivers of Malwa, and may be the same with the Beos of the maps. The Narmadá (or Nerbudda), the Namadus of Ptolemy, is well known. According to the Váyu, it rises, not in the Vindhya, but in the Ṛiksha mountains; taking its origin,

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* All my MSS. read Kumárá.

† In none of the MSS. accessible to me is there anything to which the latter clause of this sentence answers.

‡ Zadadrus is another reading.

§ Ptolemy has Σανδαβάλα, which has been surmised to be a clerical error for Σανδαβάγα.

‖ M. Vivien de Saint-Martin is of opinion that the Ἀκεσίνης of Ptolemy represents the Asikní. This—a Vaidik name—and Chandrabhágá, he supposes, were, probably, already in the days of Alexander the Great, applied to the same stream. *Étude sur la Géographie Grecque et Latine de l'Inde*, pp. 128, 129, 216, 407.

¶ In a Puráńik passage quoted in the *Nitimayúkha* and *Púrtakamalákara*, the Vedasmṛiti is named between the Mahánada and the Vedasiní.

The principal nations of Bhárata are the Kurus and Pánchálas, in the middle districts; the people of Kámarúpa, in the east; the Puńdras,* Kalingas, Magadhas, (and southern nations) are in the south; in the extreme

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in fact, in Gondwana. The Surasá† is uncertain. The Tápí is the Taptee, rising also in Gondwana: the other two are not identified. The Godávarí‡ preserves its name: in the other two we have the Beemah and the Kŕishńá. For Kŕitamálá the Kúrma reads Ŕitumálá: but neither is verified. The Támraparńí is in Tinivelly, and rises at the southern extremity of the Western Ghats. The Ŕishikulyá that rises in the Mahendra mountain is the Rasikulia or Rasikoila, which flows into the sea near Ganjam. The Trisámá is undetermined. The text assigns another Ŕishikulyá to the Śuktimat mountains; but, in all the other authorities, the word is Ŕishíka. The Kumárí might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Ŕishikulyá river is mentioned (Vana Parvan, v. 3026) as a Tírtha, in the Mahábhárata, in connexion, apparently, with the hermitage of Vasishṫha, which, in another passage (v. 4096), is said to be on mount Arbuda or Ábú. In that case, and if the reading of the text be admitted for the name of the river, the Śuktimat range would be the mountains of Gujerat. But this is doubtful. See Book IV., Chapter XII., note. In the Mahábhárata, Ádi Parvan, the Śuktimatí§ river is said to flow by the capital of Chedi.

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* Variants: Uḋras and Rudras.

† The *Nítimanjarí* and *Púrtakamalákara*, in a passage which they cite, mention it between the Kuntí and the Palášiní.

‡ In the *Revámáhátmya*, Chapter III., it is distinguished by the epithet of "the southern Ganges":

गोदावरीति विख्याता गंगा सा दक्षिणा स्मृता।

§ Colonel Wilford would identify this river with the Arbis, or Háb, on the west coast of India. See *Journal of the Asiatic Society of Bengal*, 1851, pp. 250 and 254.

west are the Sauráshtras, Śúras, Ábhíras,* Arbudas; the Kárúshas † and Málavas, dwelling along the Páripátra mountains; the Sauvíras, the Saindhavas, the Húńas, the Śálwas, the people of Śákala, the Madras,‡ the Rámas,§ the Ambashthas, and the Párasíkas, and others.[1] These nations drink of the water of the rivers

[1] The list of nations is as scanty as that of the rivers. It is, however, omitted altogether in the Bhágavata. The Padma has a long catalogue, but without arrangement: so has the Mahábhárata. The lists of the Váyu, Matsya, and Márkańdeya class the nations as central, northern, eastern, southern, and western. The names are much the same in all, and are given in the eighth volume of the As. Res., from the Brahmáńda, or (for it is the same account) the Váyu. The Márkańdeya has a second classification, and, comparing Bhárata-varsha to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet, of the animal. It will be sufficient, here, to attempt an identification of the names in the text: but some further illustration is offered at the end of the chapter. The Kurus are the people of Kurukshetra or the upper part of the Doab, about

* The original, शूराभीराः, was read, by Professor Wilson, शूरा भीराः, whence his "Śúras, Bhíras", which I have ventured to alter.

The Śúras are associated with the Ábhíras in the *Bhágavata-puránia*, XII., 1, 36:

सौराष्ट्रावन्त्याभीराश्च शूरा अर्बुदमालवाः।

In the *Mahábhárata*, *Śálya-parvan*, 2119, mention is made of the Śúdras and Ábhíras in conjunction.

In the *Harivańśa*, 12,837,—where the Calcutta edition has मद्राभीराः, "Madras and Ábhíras",—M. Langlois reads शूराभीराः, i. e., "Śúras and Ábhíras", whom he has welded into "Śúrábhíras". See his translation, Vol. II., p. 401.

For the Ábhíras—or, as they were anciently called, Abhíras—see Goldstücker's *Sanskrit Dictionary*, p. 299.

† Málukas and Márukas are variants.

‡ One MS. has Bhadras.

§ Variants: Romas and Vámas.

above enumerated, and inhabit their borders, happy and prosperous.

Delhi. The Pánchálas, it appears from the Mahábhárata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kullúka Bhaťťa, in his commentary on Manu, II., 19, places them at Kanoj. Kámarúpa is the north-eastern part of Bengal, and western portion of Assam. Puńďra is Bengal proper, with part of South Behar and the Jungle Mahals. Kalinga is the sea-coast west of the mouths of the Ganges, with the upper part of the Coromandel coast. Magadha is Behar. The Sauráshťras are the people of Surat, the Syrastrene of Ptolemy. The Śúras and Bhíras, in the same direction, may be the Suri and Phauni or Phruni of Strabo.* The Arbudas must be the people about mount Ábú, or the natives of Mewar. The Kárúshas and Málavas are, of course, the people of Malwa. The Sauvíras and Saindhavas are usually conjoined as the Sindhu-Sauvíras, and must be the nations of Sindh and western Rájputáná. By the Húńas we are to understand the white Huns or Indo-Scythians,† who were established in the Punjab and along the Indus, at the commencement of our era; as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The Śálwas

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* The "Bhíras" have already been disposed of. See my first note in the last page. As to the reading Suri, Seri is thought to be preferable. See M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., pp. 422 and 423.

† I am not prepared to deny that the ancient Hindus, when they spoke of the Húńas, intended the Huns. In the middle ages, however, it is certain that a race called Húńa was understood, by the learned of India, to form a division of the Kshatriyas. See Mallinátha on the *Raghuvaḿśa*, IV., 68. We have, further, the attestation of inscriptions to the fact that, in medieval times, Kshatriyas married Húńa wives. Venkaťa Adhwarin, in his *Viśwaguńádarśa*, pretty evidently means the Portuguese, where he gives an estimate of the Húńas; and the pandits of the present day, as I know from having heard them, very often employ Húńa as synonymous with Faringí, or Frank. See *Journal of the American Oriental Society*, Vol. VI., pp. 528 and 529: *Journal of the As. Soc. of Bengal*, 1862, pp. 3, 117, and 118.

In the Bhárata-varsha it is that the succession of four Yugas or ages, the Kŕita, the Tretá, the Dwápara,

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(or, as also read, Śályas) are placed, by the Váyu and Matsya, amongst the central nations, and seem to have occupied part of Rájasthán; a Śálwa Rájá being elsewhere described as engaging in hostilities with the people of Dwáraká in Gujerat. Śákala, as I have elsewhere noticed, is a city in the Punjab (As. Res., Vol. XV., p. 108), the Sagala of Ptolemy (Ibid., p. 107). The Mahábhárata makes it the capital of the Madras, the Mardi of the ancients: but they are separately named, in the text, and were situated something more to the south-east. The Rámas and Ambashṭhas* are not named in the other Puráńas: but the

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Professor Wilson himself, further on in this work, where mention is again made of the Húńas, adverting to the Hun or Turk tribes that figure in Chinese history, suggests, inasmuch as those tribes did not appear until several centuries after the beginning of the Christian era, and inasmuch as the theatre of their recorded exploits is remote from India, that the coincidence of appellation may be merely accidental. See Book IV., Chapter XI., concluding note.

* Ambashṭha is "the name of a *military* people, and its country, situated in the middle of the Punjab (probably the *Ἀμβάσται* of Ptolemy)". Goldstücker, whom I here quote, remarks as follows—*Sanskrit Dictionary*, p. 401—on the name by which this people is found to be called, and concludes that its older denomination was, probably, Ámbashṭha: "In the *Aitareya-bráhmańa*, आम्बष्य is met with as the name of a king: and this word, alledged by the *Káśiká*, would, according to *Páńini*, IV., 1, 171, come from आम्बष्ठ; the latter designating a Kshatriya or military man of a country bearing the same name (comp. IV., 1, 168). Now, if the instance "आम्बष्ठः", which is given by the *Káśiká*, on Páńini, IV., 2, 69, were derived from आम्बष्ठ, *taddh.* aff. अण्, its plural, meaning the people of the country so named, would be आम्बष्ठाः, according to Páńini, IV., 2, 81, and I., 2, 51. But Páńini himself, when teaching, VIII., 3, 97, that ष्ठ, as the latter part of certain compounds, becomes ष्ठ, gives, amongst others, as first part of such compounds, अम्ब and आम्ब; thus expressly denying that, in his opinion, आम्बष्ठ is a derivative of अम्बष्ठ: for, had he considered आम्बष्ठ to be such, the alleging the word itself would have been superfluous; as the change of ष्ठ to ष्ठ, in such a derivative, would have been implied by that in its

and Kali, takes place;* that pious ascetics† engage in rigorous penance; that devout men‡ offer sacrifices; and that gifts are distributed:—all for the sake of another world. In Jambu-dwípa, Vishńu, consisting of sacrifice, is worshipped, as the male of sacrificial rites,§ with sacrificial ceremonies. He is adored under other forms elsewhere. Bhárata is, therefore, the best of the divisions of Jambu-dwípa, because it is the land of works. The others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born

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latter are amongst the western, or, more properly, north-western, nations subjugated by Nakula, in his Dig-vijaya: Mahábhárata, Sabhá Parvan. Ambas and Ambashṭhas are included in the list extracted, by Colonel Wilford, from the Varáha Saṁhitá:‖ and the latter are supposed, by him, to be the Ambastæ of Arrian. The Párasíkas carry us into Persia, or that part of it adjoining to the Indus. As far as the enumeration of the text extends, it seems applicable to the political and geographical divisions of India about the era of Christianity.

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base, अम्बष्ठ. The necessary inference, however, to be deduced from this analysis of आम्बष्ठ (into आम्ब and स्थ) is, then, that the plural of the word could not have been अम्बष्ठाः—like पञ्चालाः of पाञ्चालः, अङ्गाः of आङ्गः, &c.—but, at the time of Páńini, was आम्बष्ठाः. Since, on the other hand, however, no military people of the name of आम्बष्ठाः occurs in the literature—so far as it is known to me—subsequent to Páńini, it seems to follow, that the older name of the people was आम्बष्ठाः, and that, by a wrong grammatical analogy, it became, at a later period, अम्बष्ठाः."

* The original adds अन्यच्च न क्वचित्, "and nowhere else".

† *Muni.*

‡ *Yajwin.*

§ *Yajnapurusha.* See Vol. I., pp. 61 and 163, notes.

‖ See *Asiatic Researches*, Vol. VIII., pp. 344 and 346.

in Bhárata, as men. The gods themselves exclaim: "Happy are those who are born, even from the condition of gods, as men, in Bhárata-varsha; as that is the way to the pleasures of Paradise, or (the greater blessing) of final liberation. Happy are they who, consigning all the unheeded rewards of their acts to the supreme and eternal Vishńu, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed,[1] where we shall renew corporeal confinement: but we know that those men are fortunate who are born with perfect faculties[2] in Bhárata-varsha."*

[1] Enjoyment in Swarga, like punishment in Naraka, is only for a certain period, according to the merit, or demerit, of the individual. When the account is balanced, the man is born again amongst mankind.

[2] A crippled or mutilated person, or one whose organs are defective, cannot at once obtain liberation. His merits must first secure his being born again perfect and entire.

* जानीम नैतत्क्व वयं विलीने
स्वर्गप्रदे कर्मणि देहबन्धम् ।
प्राप्स्याम धन्याः खलु ते मनुष्याः
ये भारते नेन्द्रियविप्रहीणाः ॥

The larger commentary says: युष्माकमपि स्वर्गभोगान्तरं भारते जन्म भविष्यतीति चेत्तच्च ज्ञायत इत्याह । जानीमेति । स्वर्गप्रदे कर्मणि भोगेन विलीने सति कुत्र देहसंबन्धं जन्म प्राप्स्याम इति न जानीम । ये त्वद्य भारते मनुष्याः सन्ति ते खलु निश्चितं धन्याः । अनायासेन स्वर्गस्य मोक्षस्य वा प्राप्तेः । इन्द्रियविप्रहीणा अन्धपङ्ग्वादयस्ते ऽत्र न भवन्ति । इन्द्रियवत्त्वमात्रेण तदुभयसिद्धेः ।

The reader will notice the would-be archaic forms of the text, जानीम and प्राप्स्याम.

And see *Original Sanskrit Texts*, Part I., pp. 188 and 189.

I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dwípa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.

TOPOGRAPHICAL LISTS,

From the Mahábhárata, Bhíshma Parvan, *śl.* 317-378.

MOUNTAINS AND RIVERS.[1*]

SANJAYA speaks to Dhṛitaráshṭra.—Hear me, monarch, in reply to your inquiries, detail to you the particulars of the country of Bhárata.

[1] In attempting to verify the places or people specified in the text, various difficulties are to be encountered, which must serve to apologize for but partial success. Some are inherent in the subject, such as the changes which have taken place in the topography of India since the lists were compiled, and the imperfectness of the specification itself. States, and tribes, and cities have disappeared, even from recollection; and some of the natural features of the country, especially the rivers, have undergone a total alteration. Buchanan (Description of Eastern Hindustan), following Rennell over the same ground, at an interval of some thirty or forty years, remarks that many of the streams laid down in the Bengal Atlas (the only series of maps of India, yet published, that can be regarded as of authority) are no longer to be traced. Then the lists which are given are such mere catalogues, that they afford no clue to verification, beyond names; and names have been either changed, or so corrupted as to be no longer recognizable. On the other hand, much of the difficulty arises from our own want of knowledge. Scattered through the Puráńas and other works, the names given in the topographical lists recur with circumstances which fix their locality: but these means of verification have not yet been sufficiently investigated. There are, also, geographical treatises in Sanskrit, which, there is reason to

* See, for a general note, the conclusion of this extract from the *Mahábhárata.*

Mahendra, Malaya, Sahya, Śuktimat,[1] Gandhamá-

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believe, afford much accurate and interesting information: they are not common. Colonel Wilford speaks of having received a number from Jaypur: but, upon his death, they disappeared. After a considerable interval, some of his MSS. were purchased for the Calcutta Sanskrit College: but by far the larger portion of his collection had been dispersed. A few leaves only on geographical subjects were found, from which I translated and published a chapter on the geography of some of the districts of Bengal (Calcutta Quarterly Magazine, December, 1824). The details were accurate and valuable, though the compilation was modern.

Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers, to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been oriental scholars. It may be doubted if any of them have been conversant with the spoken language of the country. They have, consequently, put down names at random, according to their own inaccurate appreciation of sounds carelessly, vulgarly, and corruptly uttered; and their maps of India are crowded with appellations which bear no similitude whatever either to past or present denominations. We need not wonder that we cannot discover Sanskrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Baráhanagar, Dakshińeśwar is metamorphosed into Duckinsore, and Ulubaría is Anglicized into Willoughbury. Going a little further off, we have Dalkisore for Darikeśwarí, Midnapore for Medinípur, and a most unnecessary accumulation of consonants in Caughmahry for Kákamárí. There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is, in some degree, perhaps, a national defect.

[1] The printed edition reads Śaktimat, which is also found in some MSS.: but the more usual reading is that of the text. I

dana,[1] Vindhya, and Páripátra are the seven mountain ranges. As subordinate portions of them are thousands of mountains: some unheard of, though lofty,* extensive, and abrupt;† and others better known, though of lesser elevation, and inhabited by people of low stature.[2] There pure and degraded tribes,‡ mixed to-

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may here add, that a Śuktimat mountain occurs in Bhíma's invasion of the eastern region: Mahábhárata, Sabhá Parvan.

[1] Gandhamádana here takes the place of Ŕiksha.

[2] For additional mountains in the Váyu, see Asiatic Researches, Vol. VIII., p. 334. The Bhágavata, § Padma, and Márkańdeya‖ add the following. Maináka, which, it appears from the Rámáyańa, is at the source of the Sone; that river being termed Mainákaprabhava: Kishkindhyá Káńda. Trikúta, called, also, in Hemachandra's vocabulary,¶ Suvela. Ŕishabha, Kútaka, Konwa,** Devagiri (Deogur, or Ellora, the mountain of the gods: the Apocopi are said, by Ptolemy, to be also called mountains of the gods). Ŕishyamúka, in the Deccan, where the Pampá rises. Śríśaila or Śríparvata, near the Kŕishńá (Asiatic Researches, Vol. V., p. 303). Venkata, the hill of Tripati. Váridhára, Mangalaprastha, Drońa, Chitrakúta (Chitrakote in Bundelkhand), Govardhana (near Mathurá), Raivataka,†† the range that branches off from the western portion of the Vindhya, towards the north, extending nearly to the Jumna: according to Hemachandra, it is the Girnar range; it is the Árávalí of Tod. Kakubha, Níla (the blue mountains of Orissa‡‡), Gokámukha, Indrakíla,§§ Ráma-

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* *Śáravat.*

† *Chitrasánu*, "having fair plateaus". But compare the *Márkańdeya-puráńa*, LVII., 12.

‡ *Árya* and *mlechchha.*

§ V., 19, 16. ‖ LVII., 13, *et seq.* ¶ IV., 96.

** The ordinary reading is Kollaka.

†† See Lassen's *Indische Alterthumskunde*, Vol. I., p. 626.

‡‡ Rather, the "Neilgherries"?

§§ See Lassen's *Indische Alterthumskunde*, Vol. I., p. 551.

gether, drink[1] of the following streams: the stately Gangá, the Sindhu, and the Saraswatí,[2] the Godávarí, Narmadá, and the great river Báhudá;[3] the Śatadrú, Chandrabhágá,* and great river Yamuná; the Dŕishadwatí,[4]

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giri† (Ramtek, near Nágpur). Valakrama, Sudhámaṇ, Tungaprastha, Nága (the hills east of Ramgurh‡), Bodhana, Páṇḍara, Durjayanta, Arbuda (Ábú in Gujerat), Gomanta (in the western Ghats §), Kúṭaśaila, Kŕitasmara, and Chakora.‖ Many single mountains are named in different works.

[1] See note at p. 130.

[2] The Sursooty, or Caggur or Guggur, N.W.¶ of Thanesur. See the fourth note in this page.

[3] The Báhudá is elsewhere said to rise in the Himálaya. Wilford considers it to be the Mahánada, which falls into the Ganges below Malda. The Mahábhárata** has, amongst the Tírthas or places of pilgrimage, two rivers of this name, one, apparently, near the Saraswatí, one, more to the east. Hemachandra†† gives, as synonyms, Arjuní and Saitaváhiní; both implying the 'white river'. A main feeder of the Mahánada is called Dhavalí, or Dhaulí, which has the same meaning.

[4] The Dŕishadwatí is a river of considerable importance in the history of the Hindus, although no traces of its ancient name

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* *Vide* p. 131, *supra*, foot-note.

† It seems that the usual lection is Kámagiri.
Here ends the list of mountains named in the *Bhágavata-puráṇa*.

‡ Probably the Ramgurh which is otherwise known as Huzareebagh is here intended.

§ See Lassen's *Indische Alterthumskunde*, Vol. I., p. 626.

‖ Kora? The printed edition of the *Márkaṇḍeya-puráṇa*, LVII., 15, reads:

श्रीपर्वतश्च कोरश्च शतशोऽन्ये च पर्वताः।

¶ In Sirhind. The Sursooty is a tributary of the Guggur.

** *Vana-parvan*, 8323 and 8513.

†† IV., 152. The *Amara-kośa*, I., 2, 3, 32, also identifies the Báhudá with the Saitaváhiní.

Vipáśá, and Vipápá, with coarse sands; the Vetra-

exist. According to Manu,* it is one boundary of the district called Brahmávarta, in which the institution of castes, and their several duties, had for ever existed; implying, that, in other places, they were of more recent origin. This holy land, 'made by the gods', was of very limited extent. Its other boundary was the Saraswatí. That the Dŕishadwatí was not far off, we learn from Manu; as Kurukshetra, Matsya, Panchála, and Śúrasena, or the upper part of the Doab, and country to the east, were not included in Brahmávarta: they constituted Brahmarshideśa, contiguous to it: ब्रह्मावर्तादनन्तरः। Kullúka Bhaíta explains Anantara, 'something less or inferior'; किंचिदूनः। But it, more probably, means 'not divided from', 'immediately contiguous'. We must look for the Dŕishadwatí, therefore, west of the Jumna. In the Tírtha Yátrá of the Mahábhárata † we find it forming one of the boundaries of Kurukshetra. It is there said: 'Those who dwell on the south of the Saraswatí, and north of the Dŕishadwatí, or in Kurukshetra, dwell in heaven':

दक्षिणेन सरस्वत्याः दृषद्वदुत्तरेण च।
ये वसन्ति कुरुक्षेत्रे ते वसन्ति त्रिविष्टपे॥

In the same place, the confluence of the Dŕishadwatí with a stream of Kurukshetra, called the Kauśikí, is said to be of peculiar sanctity. Kurukshetra is the country about Thanesur or Sthánwíśwara, where a spot called Kurukhet still exists, and is visited in pilgrimage. The Kurukshetra of Manu may be intended for the country of the Kurus, in the more immediate vicinity of

* II., 17, 18, and 19:

सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम्।
तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते॥
तस्मिन्देशे य आचारः पारंपर्यक्रमागतः।
वर्णानां सान्तरालानां स सदाचार उच्यते॥
कुरुक्षेत्रं च मत्स्याश्च पञ्चालाः शूरसेनकाः।
एष ब्रह्मर्षिदेशो वै ब्रह्मावर्तादनन्तरः॥

See *Original Sanskrit Texts*, Part II., pp. 416, *et seq.*

† *Vana-parvan*, 5074.

vatí, the deep Kŕishńaveńí, the Irávatí,[1] Vitastá,[2] Payoshńí,[3] and Deviká;[4] the Vedasmŕitá, Vedavatí,[5]

Delhi. According to Wilford, the Dŕishadwatí is the Caggur; in which case our maps have taken the liberty of transposing the names of the rivers, as the Caggur now is the northern stream, and the Sursooty the southern; both rising in the Himálaya, and uniting to form one river, called Guggur or Caggur, in the maps, (but, more correctly, Sarsútí or Saraswatí), which then runs south-west, and is lost in the desert. There have, no doubt, been considerable changes here, both in the nomenclature and in the courses of the rivers.

[1] The Vipáśá is the Beas, Hyphasis, or Bibasis. The Irávatí is the Rávi, or Hydraotes, or Adris.

[2] The Jhelum, but still called, in Kashmir, the Vitastá: the Bidaspes or Hydaspes.*

[3] This river, according to the Vishńu Puráńa,† rises from the Ŕiksha mountains: but the Váyu and Kúrma bring it from the Vindhya or Sátpuḍá range. There are several indications of its position in the Mahábhárata, but none very precise. Its source appears to be near that of the Kŕishńá. It flows near the beginning of the Daṅḍaka forest, which should place it rather near to the sources of the Godávarí: it passes through Vidarbha or Berar; and, Yudhishṫhira, having bathed in it, comes to the Vaidúrya mountain and the Narmadá river. These circumstances make it likely that the Páin Gangá is the river in question.‡

[4] The Devá or Goggra.

[5] Both these are from the Páripátra range. In some MSS.,

* From a modern geographical treatise in Hindí it appears that the Chandrabhágá, Irávatí, Śatadrú, Vipáśá, and Vitastá are now called, in that language, Chenáb, Rávi, Satlaj, Byásá, and Jhelam.

† *Vide* p. 130, *supra.*

‡ See Professor Wilson's *Essays, Analytical, Critical, and Philological,* &c., Vol. I., p. 49.

According to the *Revámáhátmya*, XL., the Payoshńí, or Payoshńiká, rises in the Vindhya mountains, and falls into the Tápi—the Tapatí, or Taptee. It is, further, there stated that the tract of country included between the source of the Payoshńí and Váráha is called Somávarta.

Tridivá,[1] Ikshumálaví,[2] Kárishiní, Chitravahá, the

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the latter is read Vedasiní and Vetasiní. In the Rámáyańa occur Vedá and Vedavainásiká, which may be the same, as they seem to be in the direction of the Sone. One of them may be the

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From the very meanings of Tápí—a corrupt Sanskrit word, but of evident etymology—and Payoshńí, one might infer some connexion between these two rivers. As is stated at p. 130, *supra*, they both originate from the Ŕiksha mountains; and the latter flows into the former. At Chandway a stream now called Poorna joins the Taptee. Whether the Poorna represents the Payoshńí, or whether the Taptee above Chandway does so, is uncertain: but it seems that we must choose between the two.

The Páingangá falls into the Wurda, fatally to Professor Wilson's opinion that we may find the Payoshńí in it. Equally untenable, of course, is the view that the Payoshńí is the Wurda itself: see *Journal of the Archæological Society of Delhi*, Jan., 1853, pp. 44, 45. Professor Lassen—*Indische Alterthumskunde*, Vol. I., pp. 572, 573, foot-note—is led to the conclusion that the Payoshńí is the Taptee in its entirety, partially by the assumption that the Tápí is not mentioned in the *Mahábhárata*; on which point see Professor Wilson's fourth foot-note at p. 148, *infra*. He misinterprets, likewise, the passage from that poem, *Vana-parvan*, 2317—2319, where he supposes the Payoshńí to be called "ein in das Meer strömender Fluss". The passage in question—to which I shall have occasion to recur—I subjoin and translate:

एते गच्छन्ति बहवः पन्थानो दक्षिणापथम् ।
अवन्तीमृक्षवन्तं च समतिक्रम्य पर्वतम् ॥
एष विन्ध्यो महाशैलः पयोष्णी च समुद्रगा ।
आश्रमाश्च महर्षीणां बह्वमूलफलान्विताः ॥
एष पन्था विदर्भाणामसौ गच्छति कोसलान् ।
अतः परं च देशोऽयं दक्षिणे दक्षिणापथः ॥

"Yonder many *successive* roads lead to Dakshińápatha. There, beyond Avanti and the Ŕikshavat mountains, are the great Vindhya mountains, and the river *(samudragá)* Payoshńí, and hermitages of mighty Ŕishis, full of roots and fruits. Then comes the road to Vidarbha; next, *that* to Kosala; and, beyond that, in a southerly direction, *lies* the country Dakshińápatha."

Ritter, what between his deference to Bopp's *Nalus* and his deviations from Bopp where right, strangely renders the preceding verses as follows: "Vielfältig diese Landstrassen laufen südlicher Richtung nach,

deep Chitrasená, the Gomatí, the Dhútapápá, and the great river Gańdakí;[3] the Kauśikí, Niśchitá,[4] Kŕityá,

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Beos of Eastern Malwa: but it rises in the Ŕiksha mountain.*

[1] From Páripátra, Kúrma: from Mahendra, Váyu. †

[2] One copy has Ikshumáliní; two others, Ikshulá and Kŕimi. One MS. of the Váyu has an Ikshulá, from Mahendra: the Matsya has Ikshudá. Wilford's list has Drakshalá. ‡

[3] Of these rivers the two first are named in the Padma Puráńa, but not in the Váyu, &c. The Goomty, in Oude, the Gunduk, and the Coosy§ are well known. The Dhútapápá is said to rise in the Himálaya.

[4] In different MSS. read Michitá and Nisŕitá. In the Váyu and Matsya, the Niśchirá or Nirvirá is said to flow from the Himálaya.

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an Avanti vorbeibeugend, an Rikschwan dem Berge auch. Dies ist Vindhya die Bergeshöhe, Payoschni die zum Meere fliesst — Waldwohnungen von Hochweisen, an Früchten und an Wurzeln reich; — Dies ist der Weg von Vidarbha; nach Kosala (beide nach Norden) führt jener hin; Weiter südwärts von dort aber ist das Südland (Dekan)." *Erdkunde*, V., 496.

I do not undertake to prove that, in early times, the name of Payoshńí may not have been applied to the whole of the modern Taptee. But the case was otherwise in the Pauráńik period, as we see from the *Vishńu-puráńa*, and as appears from the *Márkańdeya-puráńa*, LVII., 24, the *Bhágavata-puráńa*, V., 19, 18, &c.

* For the Vedavatí, see the *Mahábhárata*, *Anuśásana-parvan*, 7651. The Vedasiní is mentioned in my sixth note at p. 131, *supra;* and the Vedavainásiká is named, and said to be in the east, in the Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XL., 21,

† The Tridivá and Álayá—or, perhaps, Tridiválayá—are mentioned in a list of rivers cited, apparently from some Puráńa, in the *Níti-mayúkha.*

‡ *As. Res.*, Vol. VIII., p. 335. And see my first note at p. 155, *infra.*

§ Hodgson—*Journal As. Soc. Beng.*, 1849, p. 766—states that the Gunduk has seven affluents,—the Barigár, Náráyańí, Swetigańdakí, Marsyángdí, Daramdí, Gańdí, and Trisúl.

The Coosy, also, is made up, he says, of seven streams,—the Milamchi, Bhotia Cosí, Támba Cosí, Likhu Cosí, Dúd Cosí, Arun, and Tamor. *Journal As. Soc. Beng.*, 1848, Part II., pp. 646—649; 1849, p. 766.

Nichitá, Lohatáriñí,[1] Rahasyá, Śatakumbhá, and also the Śarayú,[2] the Charmaṅwatí,* Chandrabhágá,[3] Hastisomá, Diś, Śarávatí,[4] Payoshñí, Pará,[5] and Bhímara-

[1] Also Lohatárañí and Lohacháriñí.

[2] The Śarayú or Surjoo is commonly identified with the Devá. Wilford says it is so by the Puráṅiks: but we have, here, proof to the contrary.† They are also distinguished by the people of the country. Although identical through great part of their course, they rise as different streams, and again divide, and enter the Ganges by distinct branches.

[3] The recurrence of the same name, in this as in several similar subsequent instances, is, possibly, an error of the copyist: but it is, also, sometimes likely that one name is applied to different rivers. In one MS. we have, in place of this word, Chaitravatí, and, in another, Vetravatí.‡

[4] Read, also, Śatávarí. According to Wilford,§ the Śarávatí is the Bángangá.

[5] The Váyu has Párá, which is a river in Malwa, the Párvatí. ‖ MSS. read Váñí and Veṅá.

* The Chumbul. *Vide* p. 131, *supra*.

† See *Asiatic Researches*, Vol. XIV., p. 411. That the Deviká is not one with the Śarayú is, again, pretty clear from the *Mahábhárata, Anuśásana-parvan*, where, in a list of rivers, the former is mentioned in *śl.* 7645, and the latter in *śl.* 7647. The Deviká and the Śarayú are also clearly distinguished from each other in the *Amara-kośa*, I., 2, 3, 35. In the Bengal recension of the *Rámáyaṅa, Kishkindhá-káṅḍa*, XLI., 13, a Deviká river is placed in the south.

‡ The *Rája-nighaṅṭu* thus dilates, metrically, on the river Tápaní:

तचान्या दधते जलं सुमधुरं कान्तिप्रदं पुष्टिदम् ।
वृष्यं दीपनपाचनं बलकरं वेचावती तापनी ।

The Tápaní is here made one with the Vetrávatí. In the *Śabda-kalpa-druma*—which reads *tápiní*—the Vetrávatí is asserted to be the same as the Vetravatí, or Betwa: see p. 131, *supra*, foot-note. Further, that dictionary, professing to follow the *Rája-nighaṅṭu*, identifies the Tápiní with the Tápí. § *Asiatic Researches*, Vol. XIV., pp. 409, 456, 457.

‖ *As. Res.*, Vol. XIV., p. 408. I question their identity. See, for the Párá, *Mahábhárata, Ádi-parvan*, 2926; *Márkaṅḍeyá-puráṅa*, LVII., 20. Further, there is a feeder of the Godavery called Pará.

thí,[1] Káverí,[2] Chulaká,[3] Víńá,[4] Śatabalá, Nívárá, Mahitá,[5] Suprayogá,[6] Pavitrá,[7] Kuńdalá, Sindhu,[8] Rájaní,[9] Puramáliní, Púrvábhirámá, Vírá, Bhímá,[10] Oghavatí, Palášiní,[11] Pápahará, Mahendrá, Pátalávatí,[12] Karíshiní,

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[1] According to the Váyu,* this rises in the Sahya mountain, and flows towards the south. It is, therefore, the Beema of Aurungabad.

[2] The Káverí† is well known, and has always borne the same appellation; being the Chaberis of Ptolemy.

[3] Read Chuluká.

[4] Read, also, Tápí; the Taptee river of the Deccan.‡

[5] Read Ahitá and Sahitá.

[6] Rises in the Sahya mountain, and flows southwards: Váyu, &c.

[7] Read Vichitrá.

[8] Several rivers are called by this name, as well as the Indus. There is one of some note, the Kalee Sindh, in Malwa.

[9] Also Vájiní.

[10] This agrees best, in name, with the Beema. It is also mentioned, as a Tírtha, in the Mahábhárata.§

[11] From Śuktimat: Kúrma and Váyu. There is a Balásan from the eastern portion of the Himálaya, a feeder of the Mahánada, which may be the Palášiní, if the mountain be in this direction.

[12] Also Pippalávatí. The Váyu has a Pippalá, from the Ŕiksha mountain.

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* And according to the *Vishńu*. *Vide* p. 130, *supra*.

† The Káverí of the text may be—and, I strongly suspect, is—the so-called river which, according to the *Revá-máhátmya*, Chap. XL., falls into the Nerbudda.

The *Haima-kośa*, IV., 150, gives Ardhajáhnaví as a name of the Káverí; and the *Trikáńda-śesha*, I., 2, 32, gives Ardhagangá. These terms signify Half-Ganges.

Compare a name of the Godávarí in my third note at p. 132, *supra*.

‡ See my foot-note at pp. 144, 145, *supra*. In the *Trikáńda-śesha*, I, 2, 31, Tápí is a synonym of Yamuná.

§ *Vana-parvan*, 5026. It there seems to be in or near the Punjab.

Asikní,* the great river Kuśachírá,[1] the Makarí,[2] Pravará, Mená,[3] Hemá, and Dhŕitavatí,[4] Purávatí,[5] Anushńá,[6] Śaibyá, Kápí,[7] Sadánírá,[8]† Adhŕishyá, the great river Kuśadhárá,[9] Sadákántá,[10] Śivá, Víravatí, Vástu, Suvástu,[11] Gaurí,‡ Kampaná,[12] Hiraṅwatí,§ Vará, Víran-

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[1] Also Kuśavírá.

[2] Also Mahiká and Maruṅdáchí.

[3] Also Śená.

[4] Read Kŕitavatí and Ghŕitavatí.

[5] Also Dhuśulyá.

[6] Also Atikŕishńá.

[7] In place of both, Suvárthách í.

[8] From Páripátra: Váyu and Matsya.

[9] Also Kuśanárá.

[10] Also Śaśikántá.

[11] Also Vastrá and Suvastrá.

[12] One of the Tírthas in the Mahábhárata. ‖

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* See my fourth note at p. 131, *supra*.

† The *Amara-kośa*, I., 2, 3, 32, and the *Haima-kośa*, IV., 151, make Sadánírá and Karatoyá to be names of one and the same stream. But there appear to have been more than one Sadánírá. Thus, a second seems to be located, by the *Mahábhárata*, *Sabhá-parvan*, 793, *et seq.*, between the Gaṅdakí and the Śarayú. See *Original Sanskrit Texts*, Part II., p. 423; and M. V. de Saint-Martin's *Mémoire Analytique sur la Carte*, &c., p. 95.

‡ For identifications of the Suvástu and Gaurí, see *Indische Alterthumskunde*, Vol. II., p. 132. On the former, also see M. V. de Saint-Martin's *Mémoire Analytique*, &c., pp. 63, 64,

Professor Wilson—*Ariana Antiqua*, pp. 183, 190, 194—considered the Soastus and Garrœas of Arrian as denoting but one river.

§ This stream is named again in the *Mahábhárata*, to-wit, in the *Anuśásana-parvan*, 7651.

The Little Gunduk is called Hirana, a corruption of its ancient name, Hiraṅyavatí. See Gen. A. Cunningham, *Journal As. Soc. Beng.*, 1863, Supplementary Number, p. lxxvii.

‖ *Vana-parvan*, 8094. On the Kampaná and the Hiraṅwatí, see *Indische Alterthumskunde*, Vol. II., p. 132.

kará, Panchamí, Rathachitrá, Jyotirathá, Viśwámitrá,[1]* Kapinjalá, Upendrá, Bahulá, Kuchírá,[2] Madhuváhiní,[3] Vinadí,[4] Pinjalá, Veńá,† Tungaveńá,[5] Vidiśá,[6] Kŕishńaveńá,‡

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[1] According to the Mahábhárata, this rises in the Vaidúrya mountain, part of the southern Vindhya or Sátpudá range.

[2] Also Kuvírá.

[3] Three MSS. agree in reading this Ambuváhiní. §

[4] Also Vainadí.

[5] Also Kuveńá. It is, possibly, meant for the Tungabhadrá or Toombudra.

[6] A river in Malwa, so called from the city of the same name, which I have elsewhere conjectured to be Bhilsa. ‖ Megha Dúta, 31. ¶ There is a 'Bess' river in the maps, which joins the Betwa at Bhilsa, and is, probably, the river of the text.

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* The *tírtha* of Viśwámitra is mentioned in the *Mahábhárata*, *Vana-parvan*, 7009.

† According to the *Padma-puráńa*, there is a river Veńí, and it falls into the Kŕishńá. See Professor Wilson's *Essays*, *Analytical*, &c., Vol. I., p. 68.

‡ For the Kŕishńaveńá or Kŕishńaveńí, see pp. 130 and 132, *supra*. The Kŕishńaveńí is ranked among the rivers of the south in the *Rámáyańa*, *Kishkindhá-káńda*, XLI., 9. On the Veńá, Tungaveńá, Kŕishńaveńá, and Upaveńá, consult *Indische Alterthumskunde*, Vol. I., p. 576, third foot-note. For the Kŕishńá, see p. 152, *infra*, fourth foot-note.

§ This river is commemorated in the *Mahábhárata*, *Anuśásana-parvan*, 7646.

‖ I have discovered that, in the middle ages, the sun was worshipped, in Central India, under the designation of Bháilla,—from *bhá*, 'light', and the Prakrit termination *illa*, denoting possession. There was a temple to Bháilla at or near Bhilsa, which name I take to be a corruption of *bháilla* + *iśa*, or *bháilleśa*. See *Journal As. Soc. Beng.*, 1862, p. 112.

Reasoning from such data as are now known to me, it would be equally riskful to assert and to deny the identity of the sites of Vidiśá and Bhilsa.

¶ See Professor Wilson's *Essays*, *Analytical*, &c., Vol. II., p. 337, foot-note on verse 161 of the translation of the *Meghadúta*.

Támrá, Kapilá,* Salu, Suvámá,[1] Vedáśwá, Hariśrává, Mahopamá,[2] Śighrá, Pichchhilá,[3] the deep Bháradwájí, the Kauśikí, the Śońa,[4] Báhudá, and Chandramá, Durgá, Antraśilá,[5] Brahmabodhyá, Bŕihadwatí, Yavakshá,[6] Rohí, Jámbúnadí, Sunasá,[7] Tamasá,[8] Dásí,

[1] The Vámá or Suvámá, 'the beautiful river', Wilford† identifies with the Rámgangá.

[2] Also Mahápagá, 'the great river'.

[3] Also Kuchchhilá.

[4] The Sone river, rising in Maináka‡ or Amarkantak, and flowing east to the Ganges.

[5] This and the preceding both rise from the Vindhya mountain. The latter is also read Antaḥśilá, 'the river flowing within or amidst rocks'.

[6] Also Parokshá.

[7] We have a Surańá in the Váyu; and Surasá, in the Kúrma and Matsya; flowing from the Ŕiksha mountain.

[8] The Tamasá or Tonse, from Ŕiksha.

* It is said, in the thirty-fifth chapter of the *Revá-máhátmya*, that the Kapilá originated from the water used by King Vasudána in performing a sacrifice. In the fourth chapter of the same work, the Kapilá is described as flowing from the north, and as joining the Narmadá at Siddhimanwantara.

I should mention that the *Revá-máhátmya* to which I refer in these notes purports to be a part of the *Skanda-puráńa*, and differs, most essentially, almost from the beginning, from the much more voluminous *Revá-máhátmya*—professedly from the *Rudra-saṁhitá*, *Raudri saṁhitá*, or *Śiva-saṁhitá*, an appendage to the *Váyu-puráńa*—known in Europe. There is an excellent copy of the larger work in the I. O. Library. See, for an account of it, Dr. Aufrecht's *Catalog. Cod. Manuscript.*, &c., pp. 64, *et seq.*

The *Padma-puráńa* places Bhŕigukshetra at the confluence of the Kapilá with the Narmadá. See Professor Wilson's *Essays, Analytical*, &c., Vol. I., p. 38.

† *Asiatic Researches*, Vol. XIV., p. 410.

‡ See p. 141, second foot-note, *supra*. Mount Mekala—not Maináka—is given as the source of the Sone in the Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XL., 20.

Vasá, Varańá, Así,[1] Nálá, Dhŕitimatí, Púrnáśá,[2]* Támasí,[3] Vŕishabhá,† Brahmamedhyá, Bŕihadwatí. These and many other large streams, as the Kŕishńá,[4] whose waters are always salubrious, and the slow-flowing

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[1] This and the preceding scarcely merit a place amongst the rivers; being two small streams which fall into the Ganges east and west of Benares, which is, thence, denominated Varańásí.‡

[2] Parńáśá§ or Varńáśá, from the Páripátra mountain.

[3] Also Mánaví.

[4] The Kŕishńá of the Deccan is, probably, here intended; although its more ordinary designation seems to be that already specified, Kŕishńaveńá or Kŕishńaveńí.‖ The meaning is much the same; the one being the 'dark river', the other, simply the 'dark', the Niger.

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* In the Calcutta edition of the *Mahábhárata*, this stream, and two others named before, the Panchamí and the Tungaveńá, have the epithet of 'great river', which is omitted by the Translator.

† The text, from "Brahmabodhyá" to "Vŕishabhá", both names included, has, to me, the air of an interpolation. Some MSS. omit it; and in the Calcutta edition there is Varuńá for "Varańá".

‡ *Sic in orig.* See the *Vámana-puráńa*, Chap. XV. The prototypes of 'Benares' given in Professor Wilson's *Sanskrit Dictionary* are Varańasí, Váráńasí, and Varáńasí. The second of these three forms is the most usual, and is as old as the *Mahábháshya*, II., 1, 16, for instance; but only the first can possibly come from Varańá + Así. The Así, *pace* M. de Saint-Martin, is a real brook, and not a fiction, if I may trust my own senses. I have often crossed the bridge over it.

The essayist just named,—*Étude sur la Géog. Grecque et Latine de l'Inde*, p. 286,—referring to the Ἐρέννεσις or Ἐρινέσης, writes: "Cette rivière, la dernière de la liste d'Arrien, se reconnaît sans difficulté dans la *Varânasî*, petite rivière qui se jette dans la gauche du Gange à Bénarès, qui en a pris son nom (en sanscrit Vârânâsî)."

On what authority, one may inquire, besides Hiouen Thsang wrested, does this geographer place a river Varáńasí near the city of Benares? See his *Mémoire Analytique*, &c., pp. 95, 110, 111.

§ See, for a river thus denominated, *Mahábhárata, Anuśásana-parvan*, 7647. Varńáśá = Bannás, the name of two Indian rivers.

‖ *Vide* p. 150, *supra*, text and notes.

Mandaváhiní,[1] the Brahmáńí,[2] Mahágaurí, Durgá,[3] Chitropalá,[4]* Chitrarathá, Manjulá,[5]† Mandákiní,[6]‡ Vaitarańí,[7] the great river Kośá,[8] the Muktimatí,[9] Ma-

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[1] A river from Śuktimat: Váyu.

[2] A river in Cuttack, according to Wilford.§ It is one of the Tírthas of the Mahábhárata,‖ and, apparently, in a different direction. Buchanan (Eastern Hindustan, Vol. II., p. 585) has a river of this name in Dinajpoor.

[3] Both from the Vindhya: Váyu and Kúrma. There is a Goaris, in Ptolemy, in Central India.

[4] From Ŕiksha: Váyu.

[5] Also Munjá and Makaraváhiní.

[6] From Ŕiksha: Váyu. According to the Mahábhárata,¶ it rises in the mountain Chitrakúṭa.**

[7] The Byeturnee in Cuttack. It is named, in the Mahábhárata,†† as a river of Kalinga.‡‡

[8] Also read Nípá and Koká.

[9] From Ŕiksha, but read also Śuktimatí,§§ which is the read-

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* The *Pratápa-mártańda* speaks of the river Chitrotpalá, in the country of Utkala, that is to say, within the limits of the present Orissa. On this river see Colonel Wilford, *Asiatic Researches*, Vol. XIV., p. 404.

† Here, in the original, the Váhiní is interposed. Possibly the Translator took the word to be epithetical.

On the other hand, he has, in the preceding pages, treated as appellations of rivers several words which I am disposed to regard as only qualificatory; namely, *vipápá*, *śatabalá*, and *pápaharáa*.

‡ There were more Mandákinís than one. See *Original Sanskrit Texts*, Part II., p. 429, foot-note 88.

§ *Asiatic Researches*, Vol. XIV., p. 404. It is well known.

‖ A *tírtha* called Bráhmańí is mentioned in the *Vana-parvan*, 8036.

¶ *Vana-parvan*, 8200, 8201.

** It is a northern river in the Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XLIV., 94.

†† *Vana-parvan*, 10098.

‡‡ The Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XLIV., 65, locates a Vaitarańí river in the north.

§§ See my fourth note at p. 132, *supra*.

ningá,[1] Pushpaveńí, Utpalávatí, Lohityá,[2]* Karatoyá,[3]† Vŕishakáhwá,[4] Kumárí, Ŕishikulyá,[5] Márishá, Saraswatí, Mandákiní, Puńyá,[6] Sarvasangá. All these, the universal mothers, productive of abundance, besides hundreds‡ of inferior note, are the rivers of Bhárata,[7]

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ing of the Matsya. Wilford§ considers it to be the Swarńarekhá of Cuttack.

[1] Also Anágá and Surangá. Perhaps the preferable reading should be Sumangá; a river flowing from Maináka, according to the Mahábhárata.

[2] Part of the Brahmaputra.

[3] A considerable river in the east, flowing between Dinajpoor and Rungpoor.

[4] Also Vŕishasáhwá.‖

[5] This and the preceding flow from Śuktimat, according to the Váyu, Matsya, and Kúrma. The last occurs also Ŕishiká.¶

[6] Also Suparńá. The Puńyá is considered to be the Poonpoon of Behar; but there is also a Poorna river in the same province.

[7] It is possible that further research will identify more than those attempted to be verified in the foregoing notes, as well as meet with others readily recognizable. In the authorities con-

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* In the *Mahábh.*, *Anuśás.-parvan*, 7647, a river Lohita is spoken of; and the Bengal recension of the *Rámáyańa*, *Kish.-káńda*, XL., 26, places the "great river" Lauhitya in the east. And see *As. Res.*, Vol. XIV., p. 425.

† See *As. Res.*, Vol. XIV., p. 422; also my second note at p. 149, *supra*.

‡ The original speaks of these rivers as existing "by hundreds and by thousands": शतशोऽथ सहस्रशः.

§ *Asiatic Researches*, Vol. XIV., p. 403.

‖ This and "Vŕishakáhwá", if real readings, I take to mean "*the river* named Vŕishaká" and "*the river* named Vŕishasá." The printed *Mahábhárata* has Vŕishakáhwayá.

¶ See pp. 130—132, *supra*. As to the *Vishńu-puráńa*, though it may be uncertain whether it derives a Ŕishikulyá river—rather than the Áryakulyá—from the Mahendra mountains, there is scarcely room to doubt that it refers to the Śuktimat mountains a stream so named.

Ŕishikulyá, further, stands among the synonyms of Gangá in the *Haima-kośa*, IV., 148. Also see p. 167, *infra*, note 1, *etc.*

according to remembrance.

sulted several occur not comprehended in the text, as the Kuhú and Ikshu,* from the Himálaya; Vŕitraghní, Chandaná† (Chundun of Bhagalpoor), Mahí (the Mahy of Western Malwa), Śiprá,‡ and Avantí (rivers near Oojein), from Páripátra; Mahánada in Orissa, Drumá, Daśárńá (Dhosaun§ in Bundelkhand), Chitrakúťá, Śrońí (or Śyená), Piśáchiká, Banjulá, Báluváhiní, and Matkuńá, all from Ŕiksha; Nirvindhyá, Madrá, Nishadhá, Śinibáhu, Kumudwatí, and Toyá, from Vindhya; Banjula, from Sahya; Kŕitamálá, Támraparńí, Pushpajáti, and Utpalavatí, from Malaya; Lánguliní and Vaṁśadhárá, from Mahendra; and Mandagá and Kŕipá (or Rúpá), from Śuktimat. In the Rámáyańa we have, besides some already specified, the Ruchirá,‖ Pampá, Eastern Saraswatí,¶ Vegavatí or Vyki of Madurá, and Varadá or Wurda of Berar; and we have many others in the Mahábhárata and different works, from which the Sanskrit appellations of most of the Indian rivers might be, with some little time and trouble, collected.

* For the Ikshumatí, the Ὀξύμαγις of Arrian, see *As. Res.*, Vol. XIV., pp. 420, 421; also *Indische Alterthumskunde*, Vol. I., p. 602, first foot-note; and, for the Ikshumálaví, &c., p. 145, *supra*, with the Translator's note thereon. Further, the *Niti-mayúkha* names the Ikshuká.

† In the Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda* XL., 20, the Chandaní, in the east, is spoken of; and a Mount Chandana, in the south, at XL., 3.

‡ See p. 134, *supra*, foot-note. It should seem that Śiprá is no variant of the Vaidik Śiphá. See M. Vivien de Saint-Martin's *Géographie du Véda*, p. 53, first foot-note.

§ Now called, by the natives, Dasán. It rises in Bhopal, and empties into the Betwa.

A Daśárńá river is said, in the Puráńas, according to Professor Wilson, to rise in a mountain called Chitrakúťa. See his *Essays*, *Analytical*, &c., Vol. II., p. 336, first foot-note.

‖ Signor Gorresio takes this word as an epithet of the Kuťilá: Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XL., 20.

¶ *Kishkindhá-káńda*, XL., 24, Bengal recension. In the corresponding passage of the genuine *Rámáyańa*, XL., 21, the Saraswatí appears unqualified; and also in the Bengal recension, as a southern river, at XLI., 57.

People and countries.

Next hear from me, descendant of Bharata, the names of the inhabitants of the different countries. They are the Kurus, Pánchálas,[1] Śálwas,* Mádreyas, and dwellers in thickets (Jángalas),† Śúrasenas,[2] Kalingas,[3] Bodhas,[4] Málas,[5] Matsyas,[6] Suku-

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[1] The people of the upper part of the Doab. The two words might also be understood as denoting the Pánchálas of the Kuru country; there being two divisions of the tribe.‡ See the sixth note at p. 160, *infra*.

[2] The Śúrasenas were the inhabitations of Mathurá,—the Suraseni of Arrian.

[3] The people of the upper part of the Coromandel coast, well known, in the traditions of the Eastern Archipelago, as Kling.§ Ptolemy has a city in that part, called Caliga; and Pliny, Calingæ proximi mari.

[4] One of the tribes of Central India, according to the Váyu. It is also read Báhyas.‖

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* *Vide* pp. 133—135, *supra*; and compare the *Márkańdeya-puráńa*, LVIII., 6. In the Bengal recension of the *Rámáyańa, Kishkindhá-káńda*, XLIII., 23, they are classed among the western nations. In the *Haima-kośa*, IV., 23, we have the Sálwas or Kárakukshíyas.

† The original is माद्रेयजाङ्गलाः, Mádreyajángalas, the meaning of which is, not "Mádreyas and dwellers in thickets", but 'dwellers in the Madra thickets'. Similarly we have the Kurujángalas. That there was, however, a tribe called Jángalas, is clear from the *Mahábhárata, Udyoga-parvan*, 2127. Also see pp. 161, 163, and 176, *infra*.

‡ See, for the Kurus and Pánchálas, pp 132—134, and foot-note, *supra*.

§ For Kalinga and the Kalingas, compare pp. 132—134, *supra*, and p. 166, *infra*. Also see Col. Wilford, *Journ. As. Soc. Beng.*, 1851, p. 233.

‖ Proximate, apparently, to the Báhyá river, of which mention is made in the *Niti-mayúkha*.

tyas,[7] Saubalyas,[8] Kuntalas,[9]* Káśikośalas,[10] Chedis,[11]†

[5] The Málas and Málavartis are placed, in the Váyu and Matsya, amongst the central nations. The Márkańdeya reads Gavavartis.‡ Wilford § considers Mála to be the Malbhoom of Midnapoor. As noticed in the Megha Dúta,‖ I have supposed it to be situated in Chhattísgarh.

[6] The people of Dinajpoor, Rungpoor, and Cooch Behar. Quarterly Oriental Magazine, (December, 1824), Vol. II., p. 190, first foot-note.

[7] Read Kuśańdas, Kuśalyas, Kuśádhyas, Kisádhyas, and placed in Central India.

[8] Also Sauśalyas and Sauśulyas.

[9] Kuntala is, in one place, one of the central countries; in another, one of the southern. The name is applied, in inscriptions, to the province in which Kurugode is situated, part of the Adoni district (Asiatic Researches, Vol. IX, p. 429¶); and, consistently with this position, it is placed amongst the dependent or allied states of Vidarbha, in the Daśa Kumára. Quarterly Oriental Magazine, September, 1827.**

[10] A central nation: Váyu. The Rámáyańa†† places them in the east. The combination indicates the country between Benares and Oude.

[11] Chedi is usually considered as Chandail,§§ on the west of

* In the *Haima-kośa*, IV., 27, they have the synonym Upahálakas.

† Professor Wilson put "Chedyas".

‡ I find, in MSS., that the *Márkańdeya* names the Máladas and Gavavartilas among the eastern nations. The printed edition reads—LVII., 43—Mánadas and Mánavartikas.

§ *Asiatic Researches*, Vol. VIII., p. 336.

‖ See Professor Wilson's *Essays, Analytical*, &c., Vol. II., p. 329, note on verse 99 of the translation of the *Meghadúta*.

¶ Or Colebrooke's *Miscellaneous Essays*, Vol. II., p. 272, foot-note. The authority for the statement is Major Mackenzie.

** See Professor Wilson's *Essays, Analytical*, &c., Vol. II., p. 280.

†† *Kishkindhá-káńda*, XL., 22. For the country of the Kosalas, see the Translator's second note at p. 172, *infra*.

§§ The history of this view I have given at length, and, moreover, have proved conclusively that Chedi was collocal, at least in part, with the present District of Jubulpoor. See *Journal of the American Oriental*

Matsyas,[1] Kárúshas,[2] Bhojas,[3] Sindhupulin-

the Jungle Mehals, towards Nagpoor. It is known, in times subsequent to the Puráńas, as Rańastambha.*

[1] Some copies read Vatsa; and the other Puráńas have such a name amongst the central countries; the people, perhaps, of Vatsa,† Rájá of Kauśámbí, near the junction of the Jumna and the Ganges.‡ There are, however, two Matsyas,§ one of which, according to the Yantra Samráj, is identifiable with Jeypoor. In the Dig-vijaya of Nakula, he subdues the Matsyas‖ further to west, or in Gujerat.

[2] Situated on the back of the Vindhya range: Váyu and Matsya. They are generally named with the people of Málava,¶ which confirms this locality. They are said to be the posterity of Karúsha, one of the sons of the Manu Vaivaswata.**

[3] These are also placed along the Vindhya chain, but, at

Society, Vol. VI., pp. 517, 520—522, 533; and *Journal As. Soc. Beng.*, 1861, pp. 317, *et seq.*; 1862, pp. 111, *et seq.*

* It seems scarcely established that any division of India was ever called Rańastambha. See *Journal Amer. Orient. Soc.*, Vol. VI., pp. 520, 521. For Rańastambabhramara, see *Transactions of the Royal As. Soc.*, Vol. I., p. 143, Colebrooke's foot-note.

† Udayana—here referred to—is, indeed, called Vatsarája, but in the sense of Rájá of Vatsa, not in that of Rájá Vatsa. Vatsa was the name of his realm, and Kauśámbí, that of his capital. See my edition of the *Vásavadattá*, Preface, pp. 2—6, foot-notes; and *Journal As. Soc. Beng.*, 1862, p. 11, third foot-note.

‡ Gen. Cunningham finds it on the site of the present Karra. See *Journal As. Soc. Beng.*, 1848, p. 28.

§ In the *Mahábhárata, Sabhá-parvan*, 1105 and 1108, notice is taken of the king of Matsya and of the Aparamatsyas; and, at 1082, the Matsyas figure as an eastern people. They are placed among the nations of the south in the *Rámáyańa, Kishkindhá-káńda*, XLI., 11; while the Bengal recension, *Kishkindhá-káńda*, XLIV., 12, locates them in the north.

‖ The passage referred to is the *Mahábhárata, Sabhá-parvan*, 1192, where, however, no people called Matsyas is intended.

¶ M. V. de Saint-Martin—*Étude sur la Géog. Grecque*, &c., p. 199—suggests that the Kárúshas may be identifiable with the Chrysei of Pliny.

** See Book IV., Chap. I., and the note there on the various localities assigned to the Kárúshas; also p. 170, *infra*, my fourth note.

dakas,[1]* Uttamas,[2] Daśárńas,[3]† Mekalas,[4] Utka-

different times, appear to have occupied different positions.‡ They were a kindred tribe with the Andhakas and Vŕishńis, and a branch of the Yádavas.§ A Bhoja Rája is amongst the warriors of the Mahábhárata.‖ At a later period, Bhoja, the Rájá of Dhár, preserves an indication of this people;¶ and from him the Bhojpurís, a tribe still living in Western Behar, profess to be descended. They are, not improbably, relics of the older tribe. Bhoja is also used sometimes as a synonym of Bhojakaťa,** a city near the Narmadá, founded by Rukmin, brother-in-law of Kŕishńa, and, before that, prince of Kundińa or Condavir.

[1] Pulinda is applied to any wild or barbarous tribe. Those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across Central India, the haunts of the Bheels and Gonds.†† So Ptolemy places the Pulindai along the banks of the Narmadá, to the frontiers of Larice, the Láťa or Lar of the Hindus,—Khandesh and part of Gujerat.

* As the original has सिन्धुपुलिन्दकाः, it may be that we should read 'Sindhus and Pulindakas'. That *pulinda* means "barbarian" is unproved.

† The *Rámáyańa, Kishkindhá-káńda*, XLI., 9, makes mention of cities of Daśárńa in the south; and the *Mahábhárata, Sabhá-parvan*, 1189, places Daśárńas in the west. Also see p. 176, *supra*, text and notes, and my first note at p. 178.

‡ They are ranked among the nations of the south in the Bengal recension of the *Rámáyańa, Kishkindhá-káńda*, XLI., 15.

§ In the *Ŕigveda*—see Professor Wilson's Translation, Vol. III., p. 85—mention is once made of people called Bhojas, whom Sáyańa explains to be Kshatriya descendants of Sudás. ‖ *Sabhá-parvan*, 596, *et aliter*.

¶ It is now ascertained, from inscriptions and other sources, that there have been several Hindu celebrities, some of whom dwelt remote from Central India, denominated Bhoja. Of Kanauj alone there were two Rájás so named; and it was, probably, from one of them that Bhojpoor, near Farrukhabad, derived its designation. Jaina traditions have even preserved the memory of a Bhoja, king of Ujjayiní. See *Journal As. Soc. Beng.*, 1862, pp. 5, 6; and the *Vásavadattá*, Preface, pp. 7, 8.

** *Vide infra*, Book V., Chap. XXVI., *ad finem*. Also see the *Mahábhárata, Sabhá-parvan*, 1115, 1166.

†† In the Bengal recension of the *Rámáyańa, Kishkindhá-káńda*, XLI., 17, and XLIV., 12, the Pulindas appear both in the south and in the

las,[5] Pánchálas,[6] Kauśijas,[7] Naikapṛishṭhas,[8] Dhu-

[2] In the other three Puráńas* we have Uttamarńas, on the Vindhya range.

[3] The people of the 'ten forts', subsequently multiplied to 'thirty-six'; such being the import of Chhattísgarh, which seems to be on the site of Daśárńa: Megha Dúta. †

[4] A Vindhya tribe, according to the other Puráńas. The locality is confirmed by mythological personations; for Mekala is said to be a Ṛishi, the father of the river Narmadá; thence called Mekalá and Mekalakanyá. ‡ The mountain where it rises is also called Mekaládri. § The Rámáyańa‖ places the Mekalas amongst the southern tribes.

[5] Utkala is still the native name of Orissa.

[6] These may be the southern Pánchálas. When Drońa overcame Drupada, king of Panchála, as related in the Mahábhárata, Ádi Parvan,¶ he retained half the country, that north of the

north. The real *Rámáyańa, K.-k.*, XLIII., speaks of the northern Pulindas. Also see my third note at p. 170, *infra.*

* As in the *Márkańdeya*, LVII., 53.

† See Professor Wilson's *Essays, Analytical*, &c., Vol. II., p. 336, first foot-note; also p. 329, first foot-note.

The only Chhattisgarh known is that in the old territory of Nagpoor, and of which the capital was Ruttunpoor. It is divided by a long interval, not to speak of the Vindhyas and the Nerbudda, from what may more reasonably be conjectured to have been the site of Daśárńa, namely, the neighbourhood of the Daśárńá river. The oral traditions of the vicinity to this day assign the name of Daśárńa to a region lying to the east of the District of Chundeyree. This I learnt on the spot.

For the Daśárńá river, see the Translator's note at pp. 154, 155, *supra*, and my fourth annotation thereon.

‡ *Abhidhána-ratna-málá*, III., 52; Mekalakanyaká, in the *Amara-kośa*, I., 2, 3, 32; etc.

§ See the *Haima-kośa*, IV., 149. For Mount Mekala, see my third note at p. 151, *supra.*

The Narmadá is said to spring from the Ṛikshavat mountains in the *Rámáyańa, Yuddha-káńda*, XXVII., 9; or Bengal recension, III., 10. Compare the reference to the *Váyu-puráńa* at p. 131, foot-note, *supra.*

‖ As in the Bengal recension, so in the genuine work, *Kishkindhá-káńda*, XLI., 9.

¶ *Ślokas* 5511—5513.

randharas,[9] Sodhas,[10] Madrabhujingas,[11] Káśis,[12] Apa-

Ganges, and restored to its former chief the other half, south of that river, as far as to the Chumbul. The capital of the latter became Mákandí on the Ganges; and the country included also Kámpilya, the Kampil of the Mohammedans, but placed, by them, in the Doab.* The capital of the northern portion was Ahikshatra, a name traceable in the Adisathrus of Ptolemy,† though the position differs. But Ahikshatra, or Ahichchhatra,‡ as it is also written, seems to have been applied to more than one city.§

[7] Perhaps the people of Tirhoot, along the Coosy.

[8] 'Having more than one back'; probable some nickname or term of derision. Thus we have, in the Rámáyańa‖ and other

* And there it was, as Professor Wilson himself admits. See his notes on Book IV., Chap. XIX. of the present work.

Kámpilya has long been, to the Jainas, a holy city. See Sir H. M. Elliot's *Supplemental Glossary*, Vol. I., p. 203.

† M. V. de Saint-Martin—*Étude sur la Géog. Grecque*, &c., pp. 324, 357—sees Ahikshatra in Ptolemy's *Ἀδισαδάρα*; and he locates the Adisathri to the south of the Vindhya mountains. And see *As. Res.*, Vol. XIV., p. 394.

‡ A kingdom so called is spoken of in the *Mahábhárata*, *Ádi-parvan*, 5515; and the city of Ahichchhatrá is named in the stanza next following.

§ In his note to *Selections from the Mahábhárata*, p. 34, Professor Wilson writes as follows: "Ahichchhatrá, in the country of Ahichchhatra, is a city of some importance in Hindu tradition; as the Brahmans who introduced their religion into the Deccan are said to have come from thence. We have no indication more precise of its position than as is here stated—north of the Ganges."

For Ahikshatra, etc., also see the Translator's *Essays, Analytical*, &c., Vol. I., pp. 48, 291, and the notes thereon.

That there were two regions—not two cities—called Ahichchhatra, one of which was not far from the Vindhyas, I have suggested in the *Journal As. Soc. Beng.*, 1861, pp. 197, 198.

‖ The passage of the *Rámáyańa* here referred to runs thus, in the genuine work, *Kishkindhá-káńda*, XL., 26, 27:

कर्णप्रावरणांश्चैव तथा चाप्योष्ठकर्णिकाः।
घोरलोहमुखाश्चैव जवनाश्चैकपादकाः॥
अचया बलवन्तश्च तथैव पुरुषादकाः।
किरातास्तीक्ष्णचूडाश्च हेमाभाः प्रियदर्शनाः॥

rakáśis, Jaṭharas, Kukuras, Daśárńas, Kuntis, Avan-

works, enumerated amongst tribes, the Karńa-právarańas, 'those who wrap themselves up in their ears;'* Ashṭa-karńakas, 'the eight-eared,' or Oshṭha-karńakas,† 'having lips extending to their ears;' Kákamukhas, 'crow-faced;' Ekapádukas, 'one-footed,' or rather 'one-slippered:' exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient‡ and modern times with some of their monsters. The spirit of the nomenclature is shown by these tribes being associated with Kirátas, 'barbarians,' and Yavanas, either Greeks or Mohammedans.

[9] A preferable reading seems to be Yugandhara. A city in

Here we have, named with the Kirátas, the Karńaprávarańas, Oshṭhakarńakas, Lohamukhas, and Ekapádakas.

According to the commentator, the Karńaprávarańas had ear-flaps as wide as a sheet; the Oshṭhakarńakas were furnished with ears that reached to their lips; the Lohamukhas presented faces of a harsh iron-like black colour; and the Ekapádakas were one-footed, and yet fleet—*javana.*

Professor Wilson's Yavanas—an inferior reading—thus disappear; and his Kákamukhas become Lohamukhas. The Bengal recension of the *Rámáyańa* here has Kálamukhas, 'black-faced'.

* See the *Asiatic Researches*, Vol. XVII., p. 456, foot-note; and Sir H. M. Elliot's *Historians of Muhammedan India*, Vol. I., p. 34, first foot-note.

† In the *Mahábhárata*, *Sabhá-parvan*, 1175, we read of the race of Ushṭrakarńikas, or the 'Camel-eared'. Captain Fell—*Calcutta Annual Register* for 1822, Chapter V., p. 50—reads "Oshṭhakarnakas"; and upon this word Professor Wilson there remarks: "The Oshṭhakarńakas, or people whose lips and ears join, remind us of some of the marvels of Ctesias; if allusion is not intended to the thick-lipped race of the Eastern Archipelago."

‡ For a rationalization of sundry of the Indian monstrosities and monsters vouched for by the Greeks, see Professor Wilson's *Notes on the Indica of Ctesias*, pp. 19—38. In that tract, at p. 29, the author writes: "Even Herodotus is not free from incredible fictions; but Megasthenes and Deimachus seem especially to have been authorities for such marvels as men wrapped up in their ears, destitute of mouths and noses, one-eyed, long-legged, and having the fingers bent backwards, satyrs with square heads, serpents swallowing oxen, horns and all, pigmies, and gold-making ants. Amidst these extravagances, however,

tis,[13] Aparakuntis,[14] Goghnatas,[15] Mandakas, Shań-

the Punjab, so called, is mentioned in the Mahábhárata, Karńa Parvan.*

[10] Read Bodhas,† Godhas, and Saudhas. There is a Rajput tribe called Sodha.

[11] This may consist of two names,‡ and is so read in MSS.; or the latter term occurs Kalingas. Both terms are repeated. Besides the Madra of the north, a similar word, Madru, is applied to Madura in the south. Asiatic Researches, Vol. IX., p. 428.§ The Rámáyańa‖ has Madras in the east, as well as in the north.

[12] The people of the Benares district and that opposite.¶

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there are some vestiges of fact; and of the incredible parts it may be suspected that many of them have, at least, a local propriety, and are of Indian origin; the inventions of Hindu superstition having been mistaken for truths by the credulous ignorance of the Grecian ambassadors."

* *Śloka* 2062: Vol. III., p. 73.

† See, for a people of the same appellation, p. 156, *supra*.

‡ The Madras are mentioned at p. 133, *supra*, and in the notes to that page. Also see my second note at p. 156, *supra*, and my sixth at p. 180, *infra*.

Madra, says Hamilton,—*Account of the Kingdom of Nepal*, p. 8—was "the ancient denomination, in Hindu writings, for the country which we call Bhotan." But he does not give his authority for this assertion.

Sir H. M. Elliot—*Appendix to the Arabs in Sind*, pp. 148, 149—inclines to see the Madras of the Puráńas in the Meds of the Muhammadan historians.

M. V. de Saint-Martin, assuming the Bhujingas to have been a real people, would recognize them in the Bolingae of Ptolemy and Pliny. *Étude sur la Géog. Grecque*, &c., pp. 208, 209.

§ Or Colebrooke's *Miscellaneous Essays*, Vol. II., p. 273, second foot-note. Colebrooke there prints, but does not endorse, an opinion of Major Mackenzie, who takes Madru to be one with "Madura and Trichinopoly." Madura is generally considered to be a corruption of Mathurá.

‖ I find mention of the Madrakas in the *Kishkindhá-káńda*, XLIII., 11, as a northern race.

¶ At one time, as I have pointed out,—*Journal As. Soc. Beng.*, 1862, p. 5, third foot-note—Káśí was, presumably, the more popular name of the city of Benares, while the circumjacent territory was known as Váráńasi.

Conversely, we read, in Lakshmívallabha's *Kalpa-druma-kaliká*, of the city of Váráńasí, in the territory of Káśí.

ḍas,[16] Vidarbhas,[17] Rúpaváhikas,[18] Aśwakas,[19]* Páṁśuráshṭras, Goparáshṭras,[20] Karítis,[21] the people of

[13] The inhabitants of Oojein.

[14] These should be opposite to the Kuntis;† but where either is situated does not appear.

[15] The best reading is Gomanta, part of the Konkan about Goa.

[16] The more usual reading is Khaṅḍas: one MS. has Parṇas.

[17] A country of considerable extent and power at various periods. The name remains in Beder, which may have been the ancient capital: but the kingdom seems to have corresponded with the great part of Berar and Khandesh. It is mentioned, in the Rámáyaṇa‡ and the Puráṇas, § amongst the countries of the south.

[18] Also Rúpavásikas. There is a Rúpá river from the Śuktimat mountain, the vicinity of which may be alluded to. We have Rúpasas or Rúpapas amongst the southern tribes of the Puráṇas.

[19] Read, also, Aśmalas and Aśmakas. The latter are enumerated amongst the people of the south in the Rámáyaṇa,‖ and in the Váyu, Matsya, and Márkaṅḍeya¶ Puráṇas. There is a prince of the same name, of the solar dynasty.

[20] Gova or Kuva is an ancient name of the Southern Konkan, and may be intended, in this place, by the Gopa country. Or it may imply 'the district of cow-herds,' that is, of nomadic tribes.

[21] Also read Kulatis and Páṇítakas.

* It has been proposed to identify this people with the Assaceni of Arrian and the ancient representatives of the modern Afghans. See Lassen's *Indische Alterthumskunde*, Vol. I., sixth note; Vol. II., p. 129, *et al.*; M. V. de Saint Martin's *Étude sur la Géog. Grecque*, &c., pp. 39—47.

† Colonel Wilford, but without naming his authority for the statement, makes the country of Kunti one with Kachchha. *Journal As. Soc. Beng.*, 1851, p. 234.

‡ *Kishkindhá-káṅḍa*, XLI., 10.

§ As in the *Márkaṅḍeya*, LVII., 47.

‖ But only in the Bengal recension: *Kishkindhá-káṅḍa*, XLI., 17. Also see a note on Book IV., Chap. XXIV. of the present work.

The *Harsha-charita* speaks of a Bharata, king of Aśmaka. See my *Vásavadattá*, Preface, p. 53.

¶ LVII., 48.

Adhivájya,[1] Kuládya,[2]* Mallaráshṭra,[3] and Kerala;[4] the Várapáśis,[5] Apaváhas,[6] Chakras,[7] Vakrátapas and Śakas,[8] Videhas,[9] Mágadhas,[10] Swakshas,[11] Mala-

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[1] Read, also, Adhirájya and Adhiráshṭra, which mean the same, 'the over or superior kingdom.'

[2] Also Kuśádhya, Kuśánda, and Mukuṇṭha.

[3] Also Valliráshṭra. There are Mallas in the east, along the foot of the Himálaya,† in Bhíma's Dig-vijaya;‡ but we should rather look for them in the north-west, on the site of the Malli of Arrian.§ We have, in the Puráṇas, Mahárāshṭra, the Mahratta country, which may be here intended.

[4] Two copies read Kevala;‖ one, Kambala. The text is, probably, wrong, as we have Kerala below, p. 177.

[5] Also Váráyásis and Váravásis. One copy has, what is likely to be most correct, Vánarásyas, 'the monkey-faced people.'

[6] Read Upaváha and Praváha.

[7] The MSS. agree in reading this Vakra.

[8] The Śakas occur again, more than once, which may be, possibly, unnecessary repetition. But these people, the Sakai and Sacæ of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Koh to the mouths of the Indus.

[9] The inhabitants of Tirhoot. ¶

[10] The people of South Behar.

[11] Also read Mahyas and Suhmas: the latter is, probably, correct. The Suhmas and Prasuhmas were found in the east by Bhíma:** and Suhma is elsewhere said to be situated east of

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* Printed अधिवाज्यकुलाद्यश्च, *i. e.*, Adhivájyakuládya, if anything.

† And see p. 166, *infra*, note 6. ‡ *Mahábhárata, Sabhá-parvan*, 1077.

§ See M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., p. 103. On the Malli of Pliny, see the same work, pp. 295, 296.

‖ This, as केवलं, is the best reading. It qualifies Mallaráshṭra.

¶ In the *Kalpa-druma-kaliká* of Lakshmívallabha, the Jaina, we read of a country called Mahávideha. In its western section were the towns of Pratishṭhána and Muká; and to its eastern section belonged the town of Vitaśokha, in the district of Salilávati. ** *Mahábh., Sabhá-p.*, 1090.

yas,[1] and Vijayas;[2] the Angas,[3] Vangas,[4] Kalingas,[5] and Yakŕillomans, Mallas,[6] Sudellas,[7] Prahládas, Máhikas[8]

Bengal, towards the sea;* the king and the people being Mlechchhas, that is, not Hindus. It would correspond, therefore, with Tipperah and Arracan.

[1] Also read Malajas, but less correctly, perhaps. The Malayas† are the people of the Southern Ghats.

[2] We have Pravijayas in the east, according to the Puráńas.‡

[3] Anga is the country about Bhagulpoor, of which Champá was the capital.§

[4] Eastern Bengal.

[5] We have had these before;‖ but they are repeated, perhaps in conformity to the usual classification, which connects them with the two preceding; being derived, in the genealogical lists, from a common ancestor.

[6] In Bhíma's Dig-vijaya we have two people of this name, both in the east; one along the foot of the Himálaya, and the other, more to the south.¶

[7] Uniformly read, in the MSS., Sudeshńa.

[8] Three copies read Máhishas. We have Máhishakas amongst the southern people, in the Puráńas;** and a Máhishikí†† in the Rámáyańa, also in the south. The latter may be connected with Máhishmatí,‡‡ which Sahadeva visits, in his southern invasion,§§

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* See my third note at p. 177, *infra*.

† They appear as an eastern people in the Bengal recension of the *Rámáyańa, Kish.-káńda*, XL, 25. ‡ As in the *Márkańdeya*, LVII., 43.

§ The Bengal recension of the *Rámáyańa—Kishkindhá-káńda*, XLIII., 8—places Angas in the west; and in the east, also, as does the real *Rámáyańa*. ‖ At p. 156, *supra*.

¶ *Mahábhárata, Sabhá-parvan*, 1077 and 1086. And see the Translator's third note in the last page.

** As in the *Márkańdeya*, LVII., 46. And we find them in the *Rámáyańa, Kishkindhá-káńda*, XLI., 10, among the southern nations.

†† There is a Máhishiká river in the Bengal recension of the *Rámáyańa, Kishkindhá-káńda*, XL., 21.

‡‡ See Lassen's *Indische Alterthumskunde*, Vol. I., p. 567, second foot-note.

§§ See the *Mahábhárata, Sabhá-parvan*, 1130, where we find Máhishmati.

and Śaśikas,[1] Báhlíkas,[2] Váṫadhánas,[3] Ábhíras[4] and

and which has been elsewhere conjectured to be in Mysore. (Calcutta Annual Register, 1822.*) There is, also, a Máhishmatí on the road to the south (Mahábhárata, Udyoga Parvan), which is commonly identified with Chulí Maheśwar,† on the Narmadá.

[1] Also Ŕishikas;‡ people placed, by the Rámáyaṅa, both in the north and in the south.§ Arjuna visits the former, and exacts from them eight horses: Dig-vijaya.‖

[2] Also read Báhíkas,¶ which we may here prefer, as the Báhlikas are subsequently named.** The former are described in the Mahábhárata, Karṅa Parvan,†† with some detail, and compre-

* Chapter V, p. 48. Professor Wilson, annotating Captain Fell's translation of Sahadeva's *Digvijaya*, from the *Mahábhárata*, *Sabhá-parvan*, 1105—1182, there remarks: "Máhishmatí should be, here, Mysore; the latter being only another form of the same word, implying the country of *Mahesha*, either a demon so called, or the buffalo."

† The Mhysir of Sir John Malcolm; according to whom—*Memoir of Central India*, Vol. II., p. 503—"formerly Cholee was the head of the district."

Colonel Wilford—*Asiatic Researches*, Vol. IX., p. 105—writes Chaulimaheśwara. I ascertained, on the spot, that the place is now invariably called Maheśwar simply.

‡ Near the Ŕishiká? See p. 154, *supra*, Translator's fifth foot-note.

§ In the Bengal recension of the *Rámáyaṅa*, the Northern Ŕishikas and the Southern are named in the *Kishkindhá-káṅda*, XLIV., 13, and XLI., 16, respectively. The real *Rámáyaṅa* has no mention of the former, or of any people corresponding to them, and, as to the latter, reads—*Kishkindhá-káṅda*, XLI., 10—Ŕishíkas in their stead.

In the *Márk.-pur.*, LVIII., 27, the Ŕishikas are assigned to the south.

‖ *Mahábhárata*, *Sabhá-parvan*, 1033—1036.

¶ See Lassen's *De Pentapotamia Indica*, p. 21; *Zeitschrift für die Kunde des Morgenlandes*, Vol. III., pp. 194 and 212; *Indische Alterthumskunde*, Vol. I., p. 822, first foot-note, *et al.*; M. V. de Saint-Martin's *Mémoire Analytique*, &c., p. 79, foot-note; and Muir's *Original Sanskrit Texts*, Part II., pp. 364 and 481, *et seq.*

Ṫakwa is a synonym of Báhíka in the *Haima-kośa*, IV., 25. But see M. V. de Saint-Martin's *Mémoire Analytique*, &c., p. 79, foot-note.

** *Vide* p. 175, *infra*, text and notes.

†† See the passage translated by Professor Wilson in the *Asiatic Researches*, Vol. XV., pp. 108, 109. Also see Lassen's *De Pentapotamia Indica*, pp. 73, *et seq.*

Kálajoshakas,[5]* Aparántas,[6] Parántas, Pahnavas,[7]

hend the different nations of the Punjab, from the Sutlej to the Indus.

[3] These are included amongst the northern nations: Váyu, &c. But, in Nakula's Dig-vijaya, they are in the west.†

[4] The Ábhíras,‡ according to the Puráńas, are also in the north: § in the Rámáyańa‖ and Mahábhárata, Sabhá Parvan,¶ they are in the west. The fact seems to be, that the people along the Indus, from Surat to the Himálaya, are often regarded as either western or northern nations, according to the topographical position of the writer. In either case, the same tribes are intended.

[5] The MSS. read Kálatoyakas; a people placed, by the Puráńas, in the north.

[6] The Váyu reads Aparítas, a northern nation. There are Aparytæ in Herodotus, classed with a people bordering on India, the Gandarii. The term in the text signifies also 'borderers,' and is, probably, correct, as opposed to the following word, Parántas; the latter signifying those beyond, and the former, those not beyond the borders.** The latter has, for Parántas, Parítas; and the Matsya, Páradas.††

[7] Also Pahlavas, a northern or north-western nation, often mentioned in Hindu writings, in Manu,‡‡ the Rámáyańa,‖‖ the

* For some rather hazardous speculations about this word, see M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., p. 103.

† See the *Mahábhárata, Sabhá-parvan*, 1190.

‡ *Vide* p. 133, *supra*, and my first note there; also p. 184, *infra*, text and notes.

§ The *Márkańdeya-puráńa*, LVII., 47, and LVIII., 22, locates Ábhíras in Southern India.

‖ Only in the Bengal recension: *Kishkindhá-káńda*, XLIII., 5.

¶ *Śloka* 1192.

** On the meaning of this term, see Goldstücker's *Sanskrit Dictionary*, p. 170, where it is is shown that by Parántas "the inhabitants of the western borders" are probably here intended.

†† See my third note at p. 183, *infra*.

‡‡ X., 44.

‖‖ Bengal recension only, *Kishkindhá-káńda*, XLIII., 21. The Pahlavas are there named as dwelling in the western region.

Charmamaṅḍalas,[1] Aṭavíśikharas and Merubhútas,[2] Upávṛittas, Anupávṛittas, Swaráshṭras,[3] Kekayas,[4] Kuṭṭáparántas,[5] Máheyas,[6] Kakshas,[7] dwellers on the

Puráṅas,* &c. They were not a Hindu people, and may have been some of the tribes between India and Persia.†

[1] Also Charmakháṅḍikas: but the sense is the same; those living in the district, Maṅḍala, or Khaṅḍa, of Charma. They are a northern people: Váyu, &c. Pliny mentions a king of a people so called, "Charmarum rex."‡

[2] Read Marubhaumas; more satisfactorily, as it means the inhabitants of Marubhúmi, § 'the desert;' the sands of Sindh.

[3] Also Suráshṭras, which is, no doubt, more correct; the inhabitants of Surat.

[4] The Kekayas or Kaikeyas appear amongst the chief nations in the war of the Mahábhárata; their king being a kinsman of Kṛishṅa. The Rámáyaṅa, II., 53, specifies their position beyond, or west of, the Vipáśá.‖

[5] We have, in the Puráṅas, Kuṭṭapracharaṅas and Kuṭṭapráva-raṅas amongst the mountain tribes.¶

[6] These may be people upon the Mahí river.** They are named amongst the southern nations by the Váyu, &c.; but the west is, evidently, intended.

[7] Read, also, Kachchhas.†† The Puráṅas have Kachchhiyas.

* As in the *Márkaṅḍeya*, LVIII., 30, 50.

† Lassen thinks they are the *Πάχυες* of Herodotus. See *Indische Alterthumskunde*, Vol. I., pp. 432, 433.

‡ M. V. de Saint-Martin—*Étude sur la Géog. Grecque*, &c., p. 205—most improbably allies the Charmae with the Chamárs of the present day. But see Sir H. M. Elliot's *Supplemental Glossary*, Vol. I., pp 177, 178.

§ The Marubhúmis are named—between the Gándháras and the Kaikeyas—as a western people, in the Bengal recension of the *Rámáyaṅa, Kishkindhá-káṅḍa*, XLIII., 24.

‖ See Lassen's *De Pentapotamia Indica*, p. 12; also M. V. de Saint-Martin's *Mémoire Analytique*, &c., p. 82; and his *Étude sur la Géog. Grecque*, &c., pp. 110 and 400.

¶ The Kuntaprávaraṅas—or, it may be, two tribes, the Kuntas and the Právaraṅas—are enumerated among mountain tribes in the *Márkaṅḍeya-puráṅa*, LVII., 57. Kuthapravarayas is a variant of some MSS.

** See note 7 at p. 154, *supra*. †† See my second note at p. 164, *supra*.

sea-shore, and the Andhas[1] and many (tribes) residing within and without the hills; the Malajas,[2]* Mágadhas, Mánavarjakas;[3] those north of the Mahí (Mahyuttaras), the Právŕisheyas, Bhárgavas,[4] Puńdras,[5] Bhar-

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The form is equally applicable to people dwelling in districts contiguous to water and in marshy spots, and denotes the province still called Cutch.

[1] Also read Adhya, Antya, and Andhra.† The latter is the name of Telingana; the Andhri of Pliny.‡

[2] Three MSS. have Malada,§ a people of the east, in Bhima's Dig-vijaya.‖

[3] Also Mánavalakas.

[4] A people of the east.¶

[5] The western provinces of Bengal;** or, as sometimes used, in a more comprehensive sense, it includes the following districts: Rajshahi, Dinajpoor, and Rungpoor; Nadiya, Beerbhoom, Burdwan, part of Midnapoor, and the Jungle Mahals; Ramgarh,

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* The Calcutta text has बहिर्गिर्यङ्गमलजा:, the meaning of which may be 'transmontane Angas and Malajas.'

† See the *Rámáyańa*, *Kishkindhá-káńda*, XLI., 12.

‡ In the *Aitareya-bráhmańa*, VII., 18, it is said that the elder sons of Viśwámitra were cursed to become progenitors of most abject races, such as Andhras, Puńdras, Śabaras, Pulindas, and Mútibas. See Dr. R. Roth's *Zur Litteratur und Geschichte des Weda*, p. 133.

§ The Maladas are taken to be the Molindae of Pliny, by M. V. de Saint-Martin, in his *Étude sur la Géog. Grecque*, &c., p. 298, 299.

The Maladas and the Karúshas are named together in the *Rámáyańa*, *Bála-káńda*, XXIV., 18. In the corresponding passage of the Bengal recension of that poem, viz., *Ádi-káńda*, XXVII., 16, the reading is Malajas and Karúshas. And see pp. 133, 134, *supra;* also p. 157, my third note; p. 158; and p. 166, note 1.

‖ *Mahábhárata*, *Sabhá-parvan*, 1082. In the *Drońa-parvan*, 183, they are placed in the north. The *Márkańdeya-puráńa*, LVII., 43,—where the Calcutta edition has Mánadas—locates them in the east of India.

¶ Some inconclusive dissertation on the abode of the Bhárgavas will he found in M. V. de Saint-Martin's *Géographie du Véda*, pp. 153—155.

** In the *Rámáyańa*, *Kishkindhá-káńda*, XLI., 12, Puńdra is a southern country. Also see my third note in this page.

gas,[1] Kirátas, Sudeshṅas; and the people on the Yamuná* (Yámunas), Śakas, Nishádas,[2] Nishadhas,[3] Ánartas;[4] and those in the south-west (Nairṙitas), the

Pachete, Palamow, and part of Chunar. See an account of Puńdra, translated from what is said to be part of the Brahmáńda section of the Bhavishyat Puráńa. Quarterly Oriental Magazine, December, 1824.

[1] There is considerable variety in this term: Lárga, Márja, Samuttara, and Samantara. Probably, neither is correct. Bhargas are amongst the people subdued in the east by Bhíma. †

[2] These are foresters and barbarians in general.

[3] Notwithstanding the celebrity of this country, as the kingdom of Nala, it does not appear exactly where it was situated.‡ We may conclude it was not far from Vidarbha (Berar); as that was the country of Damayantí. From the directions given by Nala to Damayanti, it is near the Vindhya mountain and Payoshńí river; and roads lead from it across the Ṙiksha mountain to Avantí and the south, as well as to Vidarbha and to Kośala.§ Nalopákhyána, Sec. 9.

[4] These are always placed in the west.|| They are fabled to

* The people on or about Mount Yámuna? This mountain is named in the *Rámáyańa, Kishkindhá-káńda*, XL., 21. It is in the east.

† *Mahábhárata, Sabhá-parvan*, 1085.

‡ Colonel Tod,—*Annals of Rajasthan*, Vol. I., p. 89,—following oral tradition, locates Nala at Nurwur, in Bundelkhand, where stands a celebrated stronghold. Col. R. R. W. Ellis has brought to light, from that vicinity, an inscription, dated Samvat 1177, or A. D. 1120, in which the fortress of Nalapura is mentioned. That of Nurwur is, probably, thereby intended: but what Nala was he of Nalapura? See *Journal of the Archæological Society of Delhi*, Jan., 1853, pp. 42—46.

For the tradition connecting Nurwur with a Rájá Nala, also see Mr. M. Martin's *Eastern India*, Vol. II., p. 458.

§ See, for the original—with a literal translation—of what is here abstracted, my note at pp. 144—146, *supra*. The only inference to be drawn from the passage in question, as to Nala's locality, is, that it was to the north of Avantí. If by Avantí we are to understand Oojein, he could not have been very near to Vidarbha; and he may have been a long way from it.

|| As by the *Rámáyańa*, Bengal recension, *Kishkindhá-káńda*, XLIII., 13.

Durgalas, Pratimásyas,[1] Kuntalas, Kuśalas,[2] Tíragra-

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be the descendants of Ánarta, the son of Śaryáti, who founded the capital Kuśasthalí, afterwards Dwáraká, on the sea-shore in Gujerat.*

[1] Also Pratimatsyas; those opposite or adjacent to the Matsyas.

[2] Also Kuśajas and Kośalas. The latter is, probably, correct; as the name does not occnr in any other form than that of Káśikośala above.† Kośala‡ is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Śarayú, the kingdom of Ráma, of which Ayodhyá§ was the capital. Rámáyańa, I., S. 5.|| In the Mahábhárata we have one Kośalá¶ in the east, and another in the south, besides the Prák-kośalas** and Uttara-kośalas†† in the east and north. The Puráńas place the Kośalas amongst the people 'on the back of Vindhya;' and it would appear, from the Váyu, that Kuśa, the son of Ráma, transferred his kingdom to a more central position; he ruled over Kośala at his capital of Kuśasthalí or Kuśávatí,‡‡ built upon the Vindhyan precipices: विन्ध्यपर्वतसानुषु । The same is alluded to in the Pátála Khańda of the Padma Puráńa, and in the Raghu Vaṁśa,§§ for the purpose of explaining

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* In a foot-note to Book IV., Chap. II. of this work, Professor Wilson asserts that Ánarta was "part of Cutch or Gujerat".

† *Vide* p. 157, *supra*.

‡ Professor Wilson here had "Kośalá". And throughout the note here annotated he used Kośala and Kośalá—that is to say, the name of a country and that of its capital—indiscriminately.

§ Itself called Kośalá and Uttarakośalá. See the *Haima-kośa*, IV., 41; and the *Trikáńda-śesha*, II., 1, 12.

|| *Bála-káńda*, V., 5.

¶ *Sabhá-parvan*, 795.

** *Ibid.*, 1117.

†† *Ibid.*, 1077.

‡‡ Kuśasthalí is a synonym of Dwáraká: see Professor Wilson's fourth note in the last page. The authority for recognizing a second Kuśasthalí, identifiable with Kuśávatí, is not known to me.

§§ XVI., 25.

has, Śúrasenas, Íjikás,[1] Kanyakáguńas, Tilabháras, Samíras, Madhumattas,* Sukandakas, Káśmíras,[2] Sindhu-

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the return of Kuśa to Ayodhyá. Certainly in later times, the country of Kośala lay south of Oude; for, in the Ratnávalí, the general of Vatsa† surrounds the king of Kośala in the Vindhya mountains (Hindu Theatre, Vol. II., p. 305): and, as noticed in the same work, (p. 267,) we have, in the Puráńas, Sapta Kośalas, or seven Kośalas.‡ An inscription found at Ratnapur in Chhattísgarh, of which I have an unpublished translation, states that Śrí-deva, the governor of Malahari Mańdala, having obtained the favour of Príthwídeva, king of Kośala, was enabled to build temples, and dig tanks, &c.; indicating the extension of the power of Kośala across the Ganges in that direction. The inscription is dated Saṁvat 915, or A. D. 858. The Kośala of the Puráńas and of the dramatic and poetic writers was, however, more to the west, along a part of the Vindhya range.§ Ptolemy has a Kontakossula in the south; probably one of the Kośalas of the Hindus.‖

[1] Also Itíkas; perhaps the Ishíkas or Aishíkas of the Váyu, &c.; a people of the south.

[2] The people of Kashmir.¶

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* In the *Haima-kośa*, IV., 24, the Mádhumatas are the same as the Káśmíras, who are mentioned just below, in the text here benoted.

† See my second note at p 158, *supra*.

‡ For the words "in the seven Kośalas" see Book IV., Chap. XXIV. of the present work. On reaching that chapter, I shall remark on the Sanskrit expressions from which Professor Wilson inferred that the Kosalas were seven in number.

§ As appears, from the passage of the *Mahábhárata* quoted in my note at pp 144—146, *supra*, a part, at least, of one of the Kośalas —or Kosalas—lay to the south of Vidarbha. Professor Lassen's map accompanying his *Indische Alterthumskunde*, is, accordingly, to be modified.

‖ See *Indische Alterthumskunde*, Vol. I., p. 129, third foot-note.

¶ There are Káśmíras in the west, according to the Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XLIII., 22; and according to the *Márkańdeya-puráńa*, LVII., 52.

sauvíras,[1] Gándháras,[2] Darśakas,[3] Abhisáras,[4] Utúlas,[5]

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[1] One of the chief tribes engaged in the war of the Mahábhárata. The Rámáyańa* places them in the west; the Puráńas,† in the north. The term Sindhu shows their position to have been upon the Indus, apparently in the Punjab.

[2] These are, also, a people of the north-west, found both on the west of the Indus and in the Punjab, and well-known, to classical authors, as the Gandarii and Gandaridæ. Asiatic Researches, Vol. XV., p. 103; also Journal of the Royal Asiatic Society,‡ Account of the Foe-küe-ki.§

[3] From the context, this should, probably, be Darvakas; the people of a district usually specified in connexion with the succeeding.

[4] These are the inhabitants of the country bordering on Kashmir, to the south and west; known, to the Greeks, as the kingdom of Abisares.|| It often occurs in composition with Dárva, as Dárvábhisára.¶ Asiatic Researches, Vol. XV., p. 115.**

[5] Also read Ulúťas and Kulúťas.†† The Rámáyańa has Kolúkas‡‡ or Kaulúťas amongst the western tribes.

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* Bengal recension, *Kishkindhá-káńda*, XLIII., 11.

† As in the *Márkańdeya*, LVII., 36: also see LVIII., 30. There were Sauvíras in the east: *Mahábhárata*, *Drońa-parvan*, 184. And see pp. 133, 134, *supra*. Sauvíra = Kumálaka: *Haima-kośa*, IV., 26.

‡ Vol. V., p. 117. The paper was written by Professor Wilson.

§ See, further, M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., Appendix I.; and Sir H. M. Elliot's *Historians of Muhammedan India*, Vol. I., p. 30, fourth foot-note.

|| See Professor Wilson's *Ariana Antiqua*, p. 190.

¶ See Lassen's *Indische Alterthumskunde*, Vol. II., Appendix, pp. XXXIX. and XL.; *Mahábhárata*, *Drońa-parvan*, 3380; *Karńa-parvan*, 3652.

** See the Translator's third note in the next page.

†† The Kulútas—not Kulúťas—are a real people. See Professor Wilson's *Hindu Theatre*, Vol. II., p. 165; M. V. de Saint-Martin's *Mémoire Analytique*, &c., pp. 81—84; and his *Étude sur la Géog. Grecque*, &c., pp. 300—303.

‡‡ Bengal recension, *Kishkindhá-káńda*, XLIII., 8.

Śaiválas,[1] and Báhlikas;[2] the people of Darví,[3]* the Vánavas, Darvas,† Vátajámarathoragas,‡ Báhubádhas,[4] Kauravyas, Sudámans,[5] Sumallikas, Badhnas, Karísha-

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[1] Also with the short vowel, Śaivalas.

[2] The Váhlíkas or Báhlíkas§ are always associated with the people of the north,|| west,¶ and ultra-Indian provinces, and are usually considered to represent the Bactrians, or people of Balkh. It is specified, in the Mahábhárata, Udyoga Parvan, as famous for its horses; a reputation the country bordering upon it, at least Bokhara and Maimena, still preserves: and, in Arjuńa's Dig-vijaya,** it is said to be difficult of approach.

[3] These are, probably, intended for the neighbours of the Abhisáras.†† They are found in the north by Arjuna, Dig-vijaya,‡‡ and are there termed also Kshatriyas.

[4] Also read Bahuvádya and Bahurada.

[5] The name occurs, in the Rámáyańa, as that of a mountain in the Punjab, or in the Báhíka country. II., 53.§§

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* This is to translate **दर्वी**, which, however, cannot be a plural. Moreover, where was "Darvi"? I would read, not **दर्वी च**, but **दर्वीच-**, Darvíchas. Have we, in **दर्वीच**, a Sanskritization of درويش, dervish? But I suspect corruption in the lection. Some MSS. have **दार्वीच-**.

† What is the relation between the Darvas and the Dárvas? But should not we here read Vánavadarvas?

‡ I assume that Professor Wilson's "Vátajamarathorajas" was only an inadvertence. Further, may not Vátajámas and Rathoragas be preferable?

§ For the *Báhíkas*, see p. 167, Translator's second foot-note, *supra*.

|| Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XLIV., 13.

¶ *Rámáyańa*, *Kishkindhá-káńda*, XLII., 6; XLIII., 5, in the Bengal recension.

** *Mahábhárata*, *Sabhá-parvan*, 1030.

†† See the Translator's fourth note in the last page; also, Lassen's *Indische Alterthumskunde*, Vol. II., p. 138, foot-note.

The Dárvas are supposed to be the *Δυρβαῖοι* of Ctesias.

‡‡ *Mahábhárata*, *Sabhá-parvan*, 1026.

§§ See Lassen's *De Pentapotamia Indica*, p. 12, second foot-note.

kas, Kulindopatyakas,* Vátáyanas,[1] Daśárńas,[2] Romans,[3] Kuśabindus, Kakshas,[4] Gopálakakshas,[5] Jángalas,[6] Kuruvarńakas,[7] Kirátas,† Barbaras,[8] Siddhas,

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[1] The MSS. agree in reading this Vánáyava or Vanayus, a people in the north-west, also famous for horses.

[2] A better reading is Daśapárśwa;‡ as we have had Daśárńas before.

[3] Also Ropans: quere, Romans?

[4] Also Gachchhas and Kachchhas: the last is the best reading, although it has occurred before.

[5] Also Gopálakachchhas. They are amongst the eastern tribes, in Bhíma's Dig-vijaga.§

[6] Or Lángalas.‖

[7] Kurujángalas,¶ or the people of the forests in the upper part of the Doab. It is also read Paravallabhas.

[8] The analogy to 'barbarians' is not in sound only; but, in all the authorities, these are classed with borderers and foreigners, and nations not Hindu.**

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* Professor Wilson had "Kulindápatyakas",—a mere clerical error, I surmise. See Lassen's *Indische Alterthumskunde*, Vol. I., p. 547.

† See my sixth note at p. 130, *supra*. Also see *Journal As. Soc. Bengal*, 1849, pp. 766, 773. The passages here referred to occur in Hodgson's admirable essay *On the Physical Geography of the Himálaya*. In the reprint of it, in No. XXVII. of *Selections from the Records of the Government of Bengal*, he gives, at p. 64, Khombo as a synonym of Kiránti.

‡ Or Daśárhas? See my first note at p. 178, *infra*.

§ *Mahábhárata*, *Sabhá-parvan*, 1077.

‖ See M. V. de Saint-Martin's *Mémoire Analytique*, &c., p. 162.

¶ To translate जाङ्गलाः कुरुवर्णकाः, 'people of the Kuru thickets'. "Jángalas" was, therefore, left in the text inadvertently. Kurujángala and its inhabitants are frequently mentioned in the *Mahábhárata*, as in the *Ádi-parv.*, 3739, 4337, *et al.* Also see p. 156, *supra*, my second note.

** Thus, in the *Rámáyańa*, Bengal recension, *Kishkindhá-káńda*, XLIV., 14, we read of the Chínas, Aparachínas, Tukháras, Barbaras, and Kámbojas, in the north.

Vaidehas,[1] Támraliptakas,[2] Auḍras,[3] Pauńḍras,[4] dwellers in sandy tracts (Śaiśikatas*), and in mountains (Párvatíyas†). Moreover, chief of the sons of Bharata, there are the nations of the south, the Drávidas,[5] Ke-

[1] Also Dáhas, in which we should have a resemblance to the Scythian Dahæ.

[2] Or Támaliptas, or Dámaliptas; the people at the western mouth of the Ganges, in Midnapoor and Tamlook. Támraliptí was a celebrated sea-port, in the fourth century, (Acc. of the Foe-küe-ki,‡) and retained its character in the ninth and twelfth. Daśa Kumára Charitra§ and Bŕihat Kathá;‖ also J. R. As. Soc.¶

[3] The people of Oḍra or Orissa.**

[4] The inhabitants of Puńḍra: see note 5 at p. 170, *supra*.††

[5] The people of the Coromandel coast, from Madras southwards; those by whom the Tamil language is spoken.‡‡

* The Calcutta edition has Saisikatas. Neither reading is Sanskrit.

† See Burnouf's *Commentaire sur le Yaçna*, pp. c.—cii.; also M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., p. 65, third foot-note.

‡ *Journal of the Royal Asiatic Society*, Vol. V., p 135.

§ See Professor Wilson's *Essays*, *Analytical*, &c., Vol. II., p. 242. The Dámalipta there spoken of is said to be a city of Suhma.

‖ Professor Wilson means *Kathá-sarit-ságara*. See his *Essays*, *Analytical*, &c, Vol. I., pp. 216, *et seq.*

¶ See, also, M. S. Julien's *Mémoires sur les Contrées Occidentales*, Vol. II., p. 83; and M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., pp. 303, 304.

** The Auḍras are the inhabitants of Uḍra, or, possibly, of Oḍra. The Oḍras are named, as a southern people, in the Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XLI., 18, and as a northern people also, XLIV., 13. But the word Oḍra—like Drávida, *ibid.*, XLI., 18—does not seem to be of much antiquity; whereas the Uḍras are repeatedly spoken of in the *Mahábhárata*, and once, at least—*Sabhá-parvan*, 1174—in association with the Keralas. According to the *Haima-kośa*, IV., 27, the Uḍras and the Keralas were the same.

We find, according to some MSS., the Auḍras mentioned, between the Pauńḍrakas and the Dravidas, in the *Laws of the Mánavas*, X., 44. But see my second note at p. 184, *infra*.

†† The Pauńḍras are, probably, the same as the Pauńḍrikas, clearly distinguished from the Puńḍras, who are named with them, in the *Mahábhárata*, *Sabhá-parvan*, 1872.

‡‡ See my seventh note at p. 180, *infra*.

ralas,[1] Práchyas,[2] Múshikas,[3] and Vanavásakas;[4] the Karńátakas,[5] Máhishakas,[6] Vikalyas[7] and Múshakas,[8] Jillikas,[9] Kuntalas,[10] Sauhŕidas, Nalakánanas,[11] Kaukuṭṭakas,[12] Cholas,[13] Kaunkańas,[14] Málavánakas,[15] Samangas, Karakas, Kukkuras,* Angáras,[16]† Dhwa-

[1] The people of Malabar proper.‡

[2] Also Prásyas. Práchyas properly means the people of the east; the Prasii of the Greeks, east of the Ganges.

[3] Múshika is the southernmost part of the Malabar coast; Cochin and Travancore.

[4] Also Vánavásins and Vánavásikas; the inhabitants of Banawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sunda.

[5] The people of the centre of the Peninsula, the proper Karńáta or Carnatic.

[6] The people of Mysore: see note 8 at p. 166, *supra*.

[7] Also Vikalpas.

[8] Also Pushkalas.

[9] Also Karńikas.

[10] Read Kuntikas.

[11] Variously read Nalakálaka, Nabhakánana, and Tilakanija.

[12] Kaukundaka and Kaukuntaka.

[13] The inhabitants of the lower part of the Coromandel coast; so called, after them—Cholamańdala.

[14] People of the Concan. According to some statements, there are seven districts so named.§

[15] Malavánara and Śálaváńaka.

[16] These two words are sometimes compounded as Kukkuráṅgára. It is also read Kanurájada.

* They are again mentioned in the *Mahábhárata*, *Sabhá-parvan*, 1872. The *Trikáńda-śesha*, II., 1, 10, makes them the same as the Daśárhas. The Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XLI., 14, names the Kukuras, immediately after the Daśárńas, as a southern people. Should we there read Kukkuras and Daśárhas? *Vide* pp. 159, 176, *supra*.

† The Calcutta edition of the *Mahábhárata* here adds, by an almost indubitable blunder, the Márishas. ‡ *Vide* p. 165, text and foot-notes, *supra*.

§ See the *Rája-taraṅgiṅi*, IV., 159. Professor Wilson had previously

jinyutsavasanketas,[1] Trigartas,[2] Śálwasenis, Śakas,[3]* Kokarakas,[4] Proshṭhas, Samavegavaśas.[5] There are also the Vindhyachulukas,[6] Pulindas† and Kalka-

[1] This is a questionable name, though the MSS. agree. We have, in Arjuna's Dig-vijaya,‡ Utsavamanketa; and, in Nakula's, to the west, Utsavasanketa. §

[2] These are amongst the warriors of the Mahábhárata. They are included, in all the lists, amongst the northern tribes,‖ and are mentioned, in the Rája-tarangiṅí,¶ as not far from Kashmir. They are considered to be the people of Lahore.** ·

[3] Also Vyúkas and Vṛikas. The latter are specified amongst the central nations: Váyu, &c.††

[4] Kokavakas and Kokanakhas.

[5] Sáras and Vegasáras; also Parasancháraka.

[6] Vindhyapálakas and Vindhyamúlikas.‡‡ The latter, those at

written: "The seven Konkaṅas are, indeed, known in the Deccan still, and comprehend the whole of the Paraśu Ráma Kshetra, or the greater part of the Malabar coast. They are named Kerala (Malabar), Tulunga or Tuluva, Govaráshṭra (or Goa), Konkaṅa proper, Karátaha, Varalatta, and Barbara." *Asiatic Researches*, Vol. XV., p. 47, foot-note.

* In the Calcutta edition of the *Mahábhárata* the reading is Bakas.

† *Vide* p. 159, *supra*, note 1, and my annotation on it.

‡ *Mahábhárata*, *Sabhá-parvan*, 1025. But the word there is Utsavasanketa. It was a broken व in the original, as printed in the Calcutta edition of the *Mahábhárata*, that seems to have given rise to "Utsavamanketa".

§ *Mahábhárata*, *Sabhá-parvan*, 1191. And see *Indische Alterthumskunde*, Vol. II., pp. 134, 135.

‖ As in the *Sabhá-parvan*, 1026. In the *Márkaṅdeya-puráṅa*, LVII., 57, the Trigartas are reckoned among mountain-tribes.

¶ From V., 144, it only appears that it lay between Cashmere and Gujerat. The *Haima-kośa*, IV., 23, gives Jálandhara and Trigarta as synonyms.

** "Trigarta, the country of the three strongholds, has been recently determined to be the modern hill-state of Kotoch, which is still called, by the people, *Traigart ká mulk*." Professor Wilson, in Prof. Johnson's *Selections from the Mahábhárata*, p. 64, eighth foot-note.

†† *Márkaṅdeya-puráṅa*, LVII., 33.

‡‡ See Colonel Wilford, *Asiatic Researches*, Vol. XIV., p. 397.

las,[1] Málavas,[2]* Mallavas,[3] Aparavallabhas, Kulindas,[4] Kálavas,[5] Kuńthakas,[6] Karaṭas,[7] Múshakas, Tanabálas,[8] Saníyas,[9] Ghaṭasṙinjayas,[10] Alindas,[11]† Páśivátas,[12] Ta-

the foot of Vindhya, are named, in the Paurárńik lists,‡ amongst the southern tribes.

[1] Balwala and Valkaja.

[2] Also Málaka and Májava.

[3] Also Vallabhas, which, from the succeeding word, may be conjectured to be correct. A city named Vallabhí makes a great figure in the traditions of Rajputana. See Tod's Rajasthan.§

[4] One of the tribes in the west, or north-west, subdued by Arjuna.||

[5] Kálada and Dohada.

[6] Kuńdala, Karantha, and Mańdaka. The latter¶ occurs, in the Rámáyańa,** amongst the eastern nations.

[7] Kuraṭa, Kunaka.

[8] Stanabála.

[9] Satírtha, Satíya, Náríya.

[10] The Sṙinjayas are a people from the north-west, amongst the warriors of the Mahábhárata. The reading may be incorrect. It occurs also Pútisṙinjaya.

[11] Also Aninda.

[12] Also Sivata, Sirála, Syuvaka.

* *Vide* pp. 133, 134, *supra*. There were Málavas in the north: *Mahábhárata, Drońa-parvan*, 183. The *Rámáyańa, Kishkindhá-káńda*, XL., 22, places them in the east. The Bengal recension does not know of them.

† Formerly printed "Alindayas",—by oversight, I suppose.

‡ In the *Márkańdeya-puráńa*, LVII., 47, I find Vindhyamauleyas.

§ Also see *Indische Alterthumskunde*, Vol. III., pp. 501, *et seq.*

|| *Mahábh., Sabhá-parvan*, 997. Professor Wilson—in Prof. Johnson's *Selections from the Mahábhárata*, p. 65—says that the Kulindas, "as appears from the context, are mountaineers. They were, probably, neighbours of the Traigartas." Also see *Indische Alterthumskunde*, Vol. I., p. 547.

¶ Of which Mańduka is a variant recognized by the commentator.

** In one MS. of the Bengal recension of this poem, *Kishkindhá-káńda*, XL, after stanza 24, is a half-stanza which registers, as eastern peoples, the Dravidas, Malivas *(sic)*, Madras, Pattanas, and Mańdakas. See Signor Gorresio's edition of the *Rámáyańa*, Vol. VIII., p. 333, note 40.

nayas,[1] Sunayas,[2] Daśívidarbhas,[3] Kántíkas,[4] Tangaṅas,[5] Paratangaṅas, northern and other fierce barbarians (Mlechchhas), Yavanas,[6] Chínas,[7] Kámbo-

[1] Tanapa, Stanapa, Sutapa.

[2] Pallipanjaka and Vidarbha.

[3] Dadhivídarbha; but three copies have Ŕishika. Great variety, and, no doubt, great inaccuracy, prevails in the MSS., in several of the names here given. They are not found elsewhere.

[4] The reading of three copies is Kákas. There is a tribe so called on the banks of the Indus, as it leaves the mountains.

[5] These and the following are mountaineers in the north-west. The former are placed, by the Puráṅas,* in the north; and the Váyu includes them also amongst the mountain tribes. The Rámáyaṅa† has Ťankaṅas in the north.

[6] The term Yavanas, although, in later times, applied to the Mohammedans, designated, formerly, the Greeks, as observed in the valuable notes on the translation‡ of the Birth of Umá, from the Kumára Saṁbhava. (Journal As. Soc. of Bengal, July, 1833, p. 336.) The Greeks were known, throughout Western Asia, by the term יון, Yavan; or Ion, Ἰάονες; the Yavana, यवन, of the Hindus; or, as it occurs in its Prakrit form, in the very curious inscription deciphered by Mr. Prinsep, (Journal As. Soc. of Bengal, Feb., 1838, p. 159,) Yona: the term Yonarája being there associated with the name Antiochus, in all likelihood Antiochus the Great, the ally of the Indian prince Sophagasenas, about B. C. 210. That the Macedonian or Bactrian Greeks were most usually intended is not only probable, from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kámbojas, Daradas, Páradas, Báhlíkas, Śakas, &c., in the Rámáyaṅa, Mahábhárata, Puráṅas, Manu, and in various poems and plays.

[7] Chínas, or Chinese, or, rather, the people of Chinese Tar-

* As by the *Márkaṅdeya*, LVII., 41, in MSS.: only the Calcutta edition reads Tunganas. The same Puráṅa, LVII., 56, has, in MSS., Tangaṅas among the mountain-tribes; for which the Calcutta edition exhibits Gurgaṅas.

† Bengal recension, *Kishkindhá-káṅda*, XLIV., 20.

‡ By the late Rev. Dr. W. H. Mill.

jas;[1] ferocious and uncivilized races, Sakŕidgrahas,[2] Kulatthas,[3] Húńas,* and Párasikas;[4] also Rama-

tary, are named in the Rámáyańa† and Manu,‡ as well as in the Puráńas.§ If the designation China was derived from the Tsin dynasty, which commenced B. C. 260, this forms a limit of antiquity for the works in question. The same word, however, or Tsin, was the ancient appellation of the northern province of Shen-sy; and it may have reached the Hindus, from thence, at an earlier period.||

[1] These Wilford¶ regards as the people of Arachosia. They are always mentioned together with the north-western tribes, Yavanas, Śakas, and the like.** They are also famous for their horses;†† and, in the Rámáyańa,‡‡ they are said to be covered with golden lotoses:

काञ्चनैः कमलैश्चापि काम्बोजानपि संवृतान् ।

What is meant is doubtful; probably, some ornament or embellishment of their dress. We have part of the name, or Kambi, in the Cambistholi of Arrian. The last two syllables, no doubt, represent the Sanskrit Sthala, 'place,' 'district;' and the word denotes the dwellers in the Kamba or Kambis country. So Kámboja may be explained those born in Kamba or Kambas.§§

[2] Also Sakŕidwaha or Sakŕidguha.

[3] Also Kulachchas and Kuntalas. The Puráńas||| have Kupathas amongst the mountain tribes.

[4] Also Párataka. The first is not a common form in the Pu-

* See my second note at p. 134, *supra*. † See my seventh note at p. 176, *supra*.

‡ X., 44. § As in the *Márkańdeya*, LVII., 39.

|| See *Indische Alterthumskunde*, Vol. I., p. 857; and the Translator's last note on Book IV., Chap. III. of this work.

¶ *Asiatic Researches*, Vol. VI., p. 516.

** They are thus associated in the *Mahábhárata*, *Vana-parvan*, 12839, 12840; and in the *Drońa-parvan*, 182.

†† See the *Mahábhárata*, *Drońa-parvan*, 182.

‡‡ Bengal recension, *Kishkindhá-káńda*, XLIV., 14. There they are not named with the Yavanas and Śakas; but they are so named in the corresponding passage of the true *Rámáyańa*, *Kish.-káńda*, XLIII., 12.

§§ ? For the Kambojas, see *Original Sanskrit Texts*, Part II., pp. 368—370.

||| As the *Márk.*, LVII., 56, in some MSS. The Calcutta ed. reads Kurus.

ńas,[1] Chínas, Daśamálikas,[2] those living near the Kshattriyas, and Vaiśyas and Śúdras;[3] also Sú-

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ráńas,* although it is in poetical writings;† denoting, no doubt, the Persians, or people of Pars or Fars. The latter, also read Páradas,‡ may imply the same, as beyond (pára) the Indus.

[1] We have Rámaṭhas in Nakula's Dig-vijaya,§ and in the Váyu and Matsya.

[2] Daśamánas and Deśamánikas, in the north: Váyu and Matsya.

[3] The passage occurs in the Váyu and Márkańdeya|| Puráńas, as well as in the Mahábhárata; but the purport is not very distinct, and the proper reading is doubtful. In three MSS. of the latter, it occurs:

चचियो योनिवेशाश्च वैश्यशूद्रानि कुलानि च।¶

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* *Vide* p. 133, 176, *supra*, for Rámas, Romas, Romans, &c.

† As in the *Raghuvaṁśa*, IV., 60. There, as at p. 133, *supra*, we find Párasika, the ordinary form of the word. I have corrected Professor Wilson's "Párasika" in the text, as violating the metre of the original.

‡ "Páradas is used, in the Puranic lists, to represent people who live *beyond* the Indus; just as τὰ πέρα is used, in the Periplus of the Erythrean sea, to signify the ports beyond the straits." Sir H. M. Elliot, *Historians of Muhammedan India*, Vol. I., p. 36, third foot-note.

The Páradas figure, as a northern people, in the Bengal recension of the *Rámáyaṅa*, *Kishkindhá-káńda*, XLIV., 13. And see p. 168, *supra*, note 6.

At one time Professor Lassen considered it as "vix dubium" that the Páradas were the Parthians. See *De Pentapotamia Indica*, p. 61. Subsequently he was minded to identify them with the Παρυήται of Ptolemy. See *Indische Alterthumskunde*, Vol. I., p. 525, second foot-note. But at p. 856, fifth foot-note, he finally came to think that they were the inhabitants of Παραδηνή.

§ *Mahábhárata*, *Sabhá-parvan*, 1194.

|| LVII., 38.

¶ With the exception of its printing चचिया—to which चत्रिया is preferable—separate, as if it were here a nominative masculine plural, the Calcutta edition has, and quite intelligibly:

चचियायोनिवेशाश्च वैश्यशूद्रकुलानि च।

The people here spoken of are 'those who wear the garb of the offspring of Kshattriya mothers, and tribes of Vaiśyas and Śúdras.'

dras,[1] Ábhíras,[2*] Daradas,[3] Káśmíras, with Pat-

The latter páda is the same in all: the former, in a fourth copy, is क्षत्रियोपरिवेशाश्च । In two copies of the Váyu, it is क्षत्रियोयजिवेशाश्च । None of these are intelligible; and the Márkańdeya furnishes the reading followed, क्षत्रियोपनिवेशाश्च। Modern geographers have supposed the Cathæi, Cathari, and Chatriæi of the ancients, in the lower parts of the Punjab, to mean a people of Kshattriyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant; and it may be intended as an epithet of those which follow, or of Vaiśya (agricultural) and Śúdra (servile or low) tribes, living either near to, or after the manner of, Kshattriyas. In that case, a better reading would be:

क्षत्रियोपनिवेशानि वैश्यशूद्रकुलानि च ।

According to Manu, various northern tribes, the Kámbojas, Śakas, Páradas, Pahlavas, Kirátas, Daradas, and Khaśas, and even the Chínas and Yavanas,† are degraded Kshattriyas, in consequence of neglecting religious rites: X., 43, 44.‡ According to the Paurańik legend, they were overcome in war by Sagara, and degraded from their original caste. See Book IV. §

[1] Here we have a people called Śúdras by all the authorities, and placed in the west or north-west, towards the Indus. They have been, ingeniously and with probability, conjectured, by Mr. Lassen,¶ to be the Oxydracæ; for Śúdraka is equally correct with

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* See the Translator's fourth note at p. 168, *supra*.

† The Pauńdrakas, Audras, and Dravidas are named with them. But none of them are called "northern tribes."

The reading Audras is doubtful. Some MSS. have Andras, which is, perhaps, an error for Andhras.

‡ On the subject of southern tribes considered as degraded, see *Original Sanskrit Texts*, Part I., p. 177; Part II., pp. 268, 439, 440.

§ Chapter III., *ad finem*.

|| See the *Mahábhárata, Droṅa-parvan*, 183.

¶ See his *De Pentapotamia Indica*, pp. 26, 27; *Zeitschrift für die Kunde des Morgenlandes*, Vol. III., pp. 199, *et seq.*; *Indische Alterthums-*

tis,[4] Khaśíras,[5] Antacháras (or borderers), Pahna-

Śúdra; and, in place of Ὀξυδράκαι, various MSS. of Strabo, as quoted by Siebenkees, read Σιδράκαι and Συδράκαι. The latter is precisely the Sanskrit appellation. Pliny also has Sudraci for the people who formed the limit of Alexander's eastern conquests, or those hitherto inaccurately called Oxydracæ.

[3] These are always conjoined with the Śúdras, as if conterminous.* Their situation is, no doubt, correctly indicated, by Ptolemy, by the position of Abiria, above Pattalene on the Indus.†

[3] The Durds‡ are still where they were at the date of our text, and in the days of Strabo and Ptolemy; not exactly, indeed, at the sources of the Indus, but along its course, above

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kunde, Vol. I., p. 800; Vol. II., pp. 155, 158, 168—172, 669, 872. Also see Professor Wilson's *Essays*, *Analytical*, &c., Vol. I., p. 291, first foot-note.

M. V. de Saint-Martin would identify the Śúdras with the Sodri and the Sohdas. See his *Étude sur la Géog. Grecque*, &c., pp. 152, 162.

* Some idea of the real state of the case may be formed from my first foot-note at p. 133, *supra*. To what is there remarked it may be added that, while we find the Ábhíras mentioned, in the *Mahábhárata*, as in the *Sabhá-parvan*, 1192, along with the Śúdras, we see them named between the Páradas and the Kitavas, *Sabhá-parvan*, 1832; in company with the Śúras, *Vana-parvan*, 12840; and between the Dravidas and the Puńdras, *Áśwamedhika-parvan*, 832.

The term शूराभीरास्तथा: of the Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XLIII., 19,—where the southern tribes are enumerated—is rendered, by Signor Gorresio, "le sedi dei Sûrâbhîri". That is to say, the translator, after the precedent of M. Langlois, has here fused together the Śúras and the Ábhíras.

In the book and chapter just referred to, stanza 5, the Bhadras and the Ábhíras occur side by side.

† See *Indische Alterthumskunde*, Vol. I., pp. 798, 799; also M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., p. 161.

‡ We read of the Daradas in the Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XLIV., 15. The corresponding passage in the real *Rámáyańa*, *viz.*, *Kishkindhá-káńda*, XLIII., 12, has, instead, Varadas.

vas,[6] and dwellers in mountain caves (Girigahwa-

the Himálaya, just before it descends to India; a position which might well be taken for its head. *

[4] Also read Paśus, 'brutes'. If the term might be altered to Palli, it would imply 'village or pastoral tribes'.

[5] Also Khaśíkas and Khaśákas. † The first of these is, probably, most correct; being equivalent to Khaśas, barbarians named, along with the Śakas and Daradas, by Manu, ‡ &c.; traces of whom may be sought amongst the barbarous tribes on the north-east of Bengal, the Khasiyas. Or it has been thought that they may be referred to the situation of Kashgar. Two copies have, in place of this, Tukháras; and the same occurs in the Rámáyańa. § The Váyu has Tusháras; but the Márkańdeya, || Tukháras. ¶ These are, probably, the Tochari, Tachari, or Thogari; a tribe of the Śakas, by whom Bactria was taken from the Greeks, and from whom Tocharestan derives the name it still bears. **

* See Colonel Wilford, in the *Asiatic Researches*, Vol. VI., p. 457; Professor Wilson, *ibid.*, Vol. XV., pp. 103, 104; *De Pentapotamia Indica*, pp. 18, 19; *Indische Alterthumskunde*, Vol. I., pp. 418, 419; Professor Wilson's *Notes on the Indica of Ctesias*, pp. 34, 35; Translation of the *Dabistán*, Vol. I., p. 244; M. Troyer's edition of the *Rája-taraṅgiṅí*, Vol. II., pp. 330, 331; M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., p. 197.

† See M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., p. 196, text and second foot-note, and p. 198.

‡ See the Translator's third note at p. 183, *supra*.

§ Bengal recension only. See my seventh note at p. 176, *supra*.

In the same recension of the *Rámáyańa*, *Ádi-káńda*, LVI., 3, the Tusháras, or Tukháras, or, perhaps, Bukháras, are spoken of, in company with the Kirátakas. See Signor Gorresio's edition of the *Rámáyańa*, Vol. I., p. 224, and Vol. VI., pp. 443, 444. The real *Rámáyańa* exhibits, in the corresponding passage, namely, *Bála-káńda*, LV., 3, not Tusháras, but Hárítas.

|| LVII., 39. Plainly there is here an error in the Calcutta edition.

¶ *Mahábhárata*, *Sabhá-parvan*, 1850; named between the Śakas and the Kankas.

** See *Indische Alterthumskunde*, Vol. I., pp. 852, 853; also M. V. de Saint-Martin's *Mémoire Analytique*, &c., p. 35.

ras[7]), Átreyás, Bháradwájas,[8] Stanayoshikas,[9] Proshakas,[10] Kalingas,[11] and tribes of Kirátas, Tomaras,* Hamsamárgas,† and Karabhanjikas.[12]‡ These[13] and

[6] Also Pahlavas and Pallavas. The form in the text is the more usual. §

[7] The Rámáyańa has Gahwaras.|| The mountains from Kabul to Bamian furnish infinitely numerous instances of cavern habitations.

[8] These two, according to the Váyu, are amongst the northern nations: but they might be thought to be religious fraternities, from the sages Atri and Bharadwája.

[9] The latter member of the compound occurs poshikas, páyikas, and yodhikas, 'cherishers,' 'drinkers,' or 'fighters.' The first term denotes the female breast.

[10] Also Droṅakas, 'people of valleys.'

[11] Also Kajingas.¶ Kalingas would be here out of place.

[12] These and the preceding are included, by the Váyu, amongst the mountain tribes of the north.

[13] Many names,** indeed, might be added to the catalogue,

* See the *Márkańdeya-puráńa*, LVII., 41. The Calcutta edition has Támasas. Also see M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., p. 344.

† Placed, by the *Márkańdeya-puráńa*, LVII., 41, with the Tomaras, in the north; and again, at LVII., 56, in the mountains.

‡ The Calcutta edition has Karabhanjakas.

§ See p. 168, *supra*, text and notes; also a note on Book IV., Chap. III. of the present work. I suspect that पह्लव and पल्लव are nothing more than graphical corruptions of पल्हव, the reading, here, of the Calcutta edition.

|| If the passage referred to is *Kishkindhá-káńda*, XVIII., 4, in the Bengal recension,—with which compare XIX., 4, in the real *Rámáyańa*,—no people called Gahwaras is mentioned there.

¶ See M. V. de Saint-Martin's *Mémoire Analytique*, &c., p. 137.

** For the annexed observations I am indebted to my learned friend Professor Goldstücker:

"In *sútras* IV., 1, 168—173, Páńini teaches how, from nominal bases implying at the same time a man of the Kshattriya caste and the name

(many) other nations, dwelling in the east and in the north, can be only thus briefly noticed.

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from the lists referred to, in the Váyu, Matsya, and Márkańḋeya

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of a country, patronymic bases—and, as Kátyáyana, IV., 1, 168, *vártt.* 2, adds, bases meaning a king of such countries—are derived. This is done by means of the so-called तद्राज affixes,—(IV., 1, 174) अ (technically, अञ्, अण्), य (techn., ञ्यङ्, ण्य), and इ (techn., इञ्), which require *vŕiddhi* in the first syllable of the base. Thus, from Panchála—the name of a Kshattriya, being also that of a country—would come, in the sense of an individual belonging to, or of a king of, that country, Pánchála, &c. (IV., I, 168); and, in the same sense, from Gándhári, Gándhára, &c. (IV., 1, 169); from Magadha, Mágadha, &c. (IV., 1, 170); from Kosala, Kausalya, &c. (IV., 1, 171); from Kuru, Kauravya, &c. (IV., 1, 172); from Pratyagratha, Prátyagrathi, &c. (IV., 1, 173).—In *sútra* II., 4, 62, however, Páńini says that, if such names are used in the plural, except in the plural of the feminine, the affixes taught in IV., 1, 168—173—together with the effect they would have on the base—are dropped. Thus, though an individual, or king, of the country Anga is, in the sing. (nom.), Ángaḣ, the Kshattriyas—or the people—of this country are, in the plur. (nom.), Angáḣ; and, similarly, the people of Kalinga are called Kalingáḣ, though one individual belonging to it would be Kálingaḣ. (According to the restriction named, women of those countries, however, would be called Ángyaḣ, Kálingyaḣ. Several *várttikas* are appended to this rule by Kátyáyana; but some of them have no bearing on the formation of bases implying names of individuals, or kings, of countries, whereas others appear superfluous. Thus, it scarcely required an additional rule to teach that, for instance, *many* people to whom *one* individual of the Vanga country is dear—प्रियो वाङ्ग एषाम्—are called प्रियवाङ्गाः—not प्रियवङ्गाः—, or, on the other hand, that, for instance, '*one* man who has passed beyond the people of Anga'—अतिक्रान्तो ऽङ्गान्—is called अत्यङ्गः—not अत्याङ्गः—; for, in the former case, the base Vánga implies the singular, and, in the latter, the base Anga, the plural, number.)—In *sútra* IV., 2, 67, Páńini teaches that names of *places* (देश) may be derived from nominal bases in the sense that the object expressed by the latter exists, or may be found, in such a place; *e. g.*, that, from *uḋumbara*, 'fig-tree', may be derived *auḋumbara*, in the sense of a country in which there are such trees; in IV., 2, 68, that other such names may be formed in the sense that the place was founded by the person implied by the original base; *e. g.*, *Kauśámbí*, the city so

Puráńas, as well as several capable of verification, from the Rámáyańa and other passages of the Mahábhárata. This is not

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called, from Kuśámba, the name of its founder; in IV., 2, 69, that other such names may be derived from bases in the sense that the object expressed by the latter lives in the place; *e. g.*, *aushṭra*, 'a place where camels live', from *ushṭra;* and, in IV., 2, 70, that such names may be likewise formed in the sense that the place is not far from that which is expressed by the original base; *e. g.*, *haimavata*, 'the country not far from Himavat'. Again, in IV., 2, 81, Páńini teaches that, if, however, such a name, formed to yield any of the four meanings just mentioned, is that of a *country* (जनपद), there is a loss (लुप्) of the affix which would be required to effect the formation of any of these bases,—together with the effect which that affix would have on the base; and, in I., 2, 51, he says that, if such a loss (लुप्) of the affix has occurred, the gender and number of the word whose base has undergone such a loss would be the same as those of the word containing the original base. Hence, according to these last rules—IV., 1, 82, and I., 2, 51 combined—, the country inhabited by Panchálas is called पञ्चालाः; and, similarly, the country of the Kurus, Matsyas, &c., कुरवः, मत्स्याः, अङ्गाः, वङ्गाः, मगधाः, सुह्माः, पुण्ड्राः, &c. The *Káśiká*, which supplies these instances, adds that the loss of the affix—and the consequent use of the plural—does not apply to expressions like औडुम्बरो जनपदः, वैदिशो जनपदः; since these are not *names* of countries: इह कस्मान्न भवति। उडुम्बरा अस्मिन्सन्ति। औडुम्बरो जनपदः। वैदिशो जनपद इति। तन्नास्तीति (IV., 2, 67) वर्तते। न चाच लुबन्तं देशनामधेयं भवति।

"In the foregoing references, *deśa* is to be understood as denoting space in general, as, for instance, a village, town, district, country; whereas *janapada* is the strict term for country."

The inference to be drawn from these remarks is, that, as many Hindu compositions ordinarily reputed to be of great age, as the *Mahábhárata*, *Rámáyańa*, *Mánava-dharma-śástra*, &c., deviate, in their mode of naming the inhabitants of countries, from the criterion accepted even by Kátyáyana, a grammarian so much later than Páńini, they must appertain, at least in the form in which we know them, to a stage of the Sanskrit language with which, being subsequent to his time, he was unacquainted.

As to the age of Kátyáyana, it is the opinion of Professor Goldstücker, as expressed in an essay read before the Royal Asiatic Society in 1864, but not yet published, that, as contemporary with Patanjali, he flourished about B. C. 140—120. See, on the time of Patanjali, *Páńini: His Place in Sanskrit Literature*, p. 234.

the place, however, to exhaust the subject; and it has been prosecuted too far, perhaps, already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of India left by the historians of Alexander's expedition. That more cannot be identified is owing, in a great measure, to incomplete research; and a more extensive examination of the authorities would, no doubt, discover passages where circumstances as well as names are given by which the places would be recognized. It is evident, however, that much embarrassment also arises from the inaccuracy of manuscripts, which vary widely and irreconcilably. I have given instances from four different copies of the text; one in my own possession, three in the library of the East India Company;* all very excellent copies, but, manifestly, erroneous, in many respects, in their nomenclature of places, and, particularly, of those which are least known. No assistance is to be had from any commentary; as the subject is one of little interest in native estimation.

* Professor Wilson should seem, however, to have followed the readings in the Calcutta edition of the *Mahábhárata* very closely. A noticeably different result of text has been elicited in that constructed, from a collation of the Paris and London MSS., by Mr. B. Rosen. See his posthumous contribution to the *Monatsberichte über die Verhandlungen der Gesellschaft für Erdkunde zu Berlin*, New Series, Vol. V., (1848), pp. 38—42.

My annotations on the episode here concluded, far from professing to be exhaustive, are but a meagre indication that the subject of ancient Indian geography is one which admits of much more thorough treatment than it has yet received. But, as indispensably preliminary to the feasibility of such treatment, we must possess critical editions, specifying and discussing various readings, of—not to name other works—the chief Puráńas and of the entire *Mahábhárata* and *Rámáyańa*. To what extent the true *Rámáyańa*, as contrasted with the modern depravation of that poem, published and translated by Signor Gorresio, deserves reliance, for geographical purposes, must be sufficiently palpable from my numerous comparative references. As to the *Bŕihat-saṁhitá* of Varáhamihira, if I have declined to make use of it in my notes, the reason is, that I wanted access to Dr. Kern's edition, and was unwilling to reproduce the unauthoritative extracts to be found in the pages of Colonel Wilford and elsewhere.

CHAPTER IV.

Account of kings, divisions, mountains, rivers, and inhabitants of the other Dwípas, viz., Plaksha, Śálmala, Kuśa, Krauncha, Śáka, and Pushkara: of the oceans separating them: of the tides: of the confines of the earth: the Lokáloka mountain. Extent of the whole.

PARÁŚARA.—In the same manner as Jambu-dwípa is girt round about by the ocean of salt water, so that ocean is surrounded by the insular continent of Plaksha; the extent of which is twice that of Jambu-dwípa.*

Medhátithi, who was made sovereign of Plaksha, had seven sons: Śántabhaya, Śiśira, Sukhodaya, Ánanda,† Śiva, Kshemaka, and Dhruva. And the Dwípa was divided amongst them; and each division was named after the prince to whom it was subject.‡ The several kingdoms were bounded by as many ranges of mountains, named, severally, Gomeda, Chandra, Nárada, Dundubhi, Somaka,§ Sumanas, and Vaibhrája.|| In these mountains the sinless inhabitants

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* The original is as follows:

जम्बूद्वीपस्य विस्तारः शतसाहस्रसंमितः।
स एव द्विगुणो ब्रह्मन्प्लक्षद्वीप उदाहृतः॥

'The diameter of Jambúdwípa measures a hundred thousand *yojanas:* this Plakshadwípa is pronounced, Brahman, to be twice as many *in diameter.*'

Compare the end of the last chapter, at p. 138, *supra.*

† One MS. has Ananta.

‡ We here have an abridgment of the original, which specifies the names of the divisions. Sukhodaya's was called Sukhada.

§ Saumaka is the lection of one of my MSS.

|| I find Vibhrája—an objectionable reading—in a single MS.

ever dwell, along with celestial spirits* and gods. In them are many holy places; and the people there live for a long period, exempt from care and pain, and enjoying uninterrupted felicity. There are, also, in the seven divisions of Plaksha, seven rivers, flowing to the sea, whose names alone are sufficient to take away sin. They are the Anutaptá, Śikhí,† Vipáśá,‡ Tridivá, Kramu, Amŕitá, and Sukŕitá. These are the chief rivers and mountains of Plaksha-dwípa, which I have enumerated to you; but there are thousands of others, of inferior magnitude. The people who drink of the waters of those rivers are always contented and happy: and there is neither decrease nor increase amongst them;[1] neither are the revolutions of the four ages known in these Varshas. The character of the time is, there, uniformly, that of the Tretá (or silver) age. In the (five) Dwípas, worthy Brahman, from Plaksha to

[1] So the commentator explains the terms Ạvasarpiṅí and Utsarpiṅí: अवसर्पिणी ह्रासावस्था। उत्सर्पिणी वृद्ध्यवस्था।§ But these words most commonly designate divisions of time peculiar to the Jainas;‖ during the former of which, men are supposed to decline from extreme felicity to extreme distress, and, in the latter, to ascend from misery to happiness. The author of the text had, possibly, the Jaina use of these terms in view, and, if so, wrote after their system was promulgated.

* *Gandharva.* † In one MS. is Śikhá.

‡ The reading of four MSS. is Vipápá.

§ This is from the smaller commentary, which, however, in the copy I have used, after Professor Wilson, gives, not Avasarpiṅí, but Apasarpiṅí, as do several of my MSS. of the text. Still I cannot but look upon Apasarpiṅí as very likely to be wrong.

‖ See Colebrooke's *Miscellaneous Essays*, Vol. II., p. 216; or Professor Wilson's *Essays and Lectures*, &c., Vol. I., p. 309.

Śáka, the length of life is* five thousand years; and religious merit is divided amongst the several castes and orders of the people. The castes are called Áryaka, Kuru,† Vivimśa,‡ and Bhávin; corresponding, severally, with Brahman, Kshattriya, Vaiśya, and Śúdra.§ In this Dwípa is a large fig-tree (ficus religiosa), of similar size as the Jambu-tree of Jambu-dwípa; and this Dwípa is called Plaksha, after the name of the tree. Hari, who is all, and the creator of all, is worshipped, in this continent, in the form of Soma (the moon). Plaksha-dwípa is surrounded, as by a disc, by the sea of molasses,‖ of the same extent as the land. Such, Maitreya, is a brief description of Plakshadwípa.¶

The hero Vapushmat was king of the next, or Śálmala-dwípa, whose seven sons also gave designations to seven Varshas or divisions. Their names were Śweta, Harita,** Jímúta, Rohita, Vaidyuta, Mánasa,

* In my MSS., जना जीवन्त्यनामयाः, 'people live in health'.

† Two MSS. have Kurura.

‡ The reading of eight MSS. Others have Viviśa, by omission of a letter, probably, for Vivimśa; two, Vivaṁśa; and one, Vivaśa. Professor Wilson had "Vivása", which I take to have been a printer's inadvertence for the mutilation last mentioned.

§ See *Original Sanskrit Texts*, Part I., p. 190.

‖ *Ikshurasoda.*

¶ In the *Bhágavata-puráńa*, V., XX., 2—4, the king of Plakshadwípa is Idhmajihwa, son of Priyavrata; his sons, after whom their several realms were named, are Śiva, Yávayasa, Subhadra, Śánta, Kshema, Amŕita, Abhaya; the mountains are Maṅikúṫa, Vajrakúṫa, Indrasena, Jyotishmat, Suparńa, Hiraṅyashṫhiva, Meghamála; the rivers are Aruńá, Nŕimaṅá, Ángirasi, Sávitri, Suprabhátá, Ŕitaṁbharí, Satyaṁbharí; and the four classes of inhabitants are called Hamsas, Patangas, Úrdhwáyanas, and Satyángas. The divinity of Plakshadwípa is the Sun.

** Professor Wilson had "Hárita", for which I find no authority.

and Suprabha. The Ikshu* sea is encompassed by the continent of Śálmala, which is twice its extent. There are seven (principal) mountain-ranges, abounding in precious gems, and dividing the Varshas from each other; and there are, also, seven chief rivers. The mountains are called Kumuda, Unnatà, Baláhaka, Droṅa, fertile in medicinal herbs, Kanka, Mahisha,† and Kakudmat.‡ The rivers are Yoní, Toyá,§ Vitŕishńá, Chandrá,‖ Śuklá,¶ Vimochaní, and Nivŕitti; all whose waters cleanse away sins.** The Brahmans, Kshattriyas, Vaiśyas, and Śúdras of this Dwípa, called, severally, Kapilas, Aruńas, Pítas, and Rohitas,†† (or tawny, purple, yellow, and red), worship the imperishable soul of all things, Vishńu, in the form of Váyu (wind), with pious rites, and enjoy frequent association with the gods.‡‡ A large Śálmalí (silk-cotton) tree grows in this Dwípa, and gives it its name. The Dwípa

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* *Ikshurasodaka.* † In two MSS., Muhisha.

‡ "Kakkudwat" stands in the original edition. All my MSS. have as above.

§ Two MSS. have Yonitoyá. Only it seems that there must be seven rivers, one for each mountain. The Translator's "Yauní" I find no authority for. One MS. has Śroní.

‖ One MS. has Bhadrá.

¶ Śukrá in three MSS.; Muktá, in as many; and Śuktá, in two. Śuklá is, however, the most ordinary lection.

** Here follow, in the original, two stanzas which, apparently, as repeating what has gone before, it was not thought necessary to translate:

श्वेतं च हरितं चैव वैद्युतं मानसं तथा।
जीमूतं रोहितं चैव सुप्रभं चातिशोभनम् ॥
सप्तैतानि तु वर्षाणि चातुर्वर्ण्ययुतानि वै।
शाल्मले ये तु वर्णास्त्र वसन्त्येते महामुने ॥

The first of these stanzas differs very materially, as read in some MSS., from what is here given.

†† I do not find this reading. Most of my MSS. have Kŕishńas; the rest, Vŕikshas. ‡‡ See *Original Sanskrit Texts*, Part I., p. 191.

is surrounded by the Surá sea (sea of wine), of the same extent as itself.*

The Surá sea is entirely encircled by Kuśa-dwípa, which is every way twice the size of the preceding continent. The king, Jyotishmat, had seven sons, Udbhida, Veńumat, Swairatha,† Lambana,‡ Dhŕiti, Prabhákara, and Kapila, after whom the seven portions or Varshas of the island were called Udbhida, &c. There reside mankind, along with Daityas and Dánavas, as well as with spirits of heaven§ and gods. The four castes, assiduously devoted to their respective duties, are termed Damins,‖ Śushmins, Snehas, and Mandehas; who, in order to be relieved of the obligations imposed upon them in the discharge of their several functions, worship Janárdana, in the form of Brahmá, and thus get rid of the unpleasant duties which lead to temporal rewards.¶ The seven principal

* In the *Bhágavata-puráńa*, V., XX., 9—11, the king of Śálmaladwípa is Yajnabáhu, son of Priyavrata. His sons, and so their kingdoms, are called Surochana, Saumanasya, Ramańaka, Devavarsha, Páribhadra. Ápyáyana, Abhijnáta: the mountains are Swarasa, Śataśŕinga, Vámadeva, Kunda, Kumuda, Pushpavarsha, Sahasraśruti; and the rivers, Anumati, Siniváli, Saraswatí, Kuhú, Rajaní, Nandá, Ráká. The inhabitants are termed Śrutadharas, Víryadharas, Vasundharas, and Ishandharas. They are worshippers of the personified Soma-plant.

† Vairatha is the reading of three of my MSS.

‡ Thus read all my MSS. Professor Wilson put "Lavana", which I take to have originated from the omission, in his copies of the original, of the *anuswára* in लंबन, a slovenly substitute for लम्बन. Lavana is a most unlikely word for a proper name. Lavańa would not altogether have surprised one.

§ Abridged from the original, which speaks of 'Gandharvas, Yakshas, Kiṁpurushas, &c.'

‖ The Translator had "Dámís", *i. e.*, Dámins, a reading which occurs in but one of my MSS., that accompanied by the smaller commentary.

¶ See *Original Sanskrit Texts*, Part I., p. 192.

mountains in this Dwípa are named Vidruma, Hemaśaila,* Dyutimat, Pushpavat, Kuśeśaya, Hari,†, and Mandara. And the seven rivers are Dhútapápá,‡ Śivá, Pavitrá, Sammati,§ Vidyudambhas, Mahávanyá, Sarvapápaharáǁ. Besides these, there are numerous rivers and mountains of less importance. Kuśa-dwípa is so named from a clump of Kuśa grass (Poa) growing

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* In one MS., Haimaśaila.

† Dara, in one of my MSS.

‡ One MS. has Dhrutapápá.

§ I find, in one MS., Sangati.

ǁ All my MSS. but one—which has विद्युदुष्णा—here read as follows:

विद्युद्भा मही चान्या सर्वपापहरास्त्विमाः।

Professor Wilson put "Vidyudambhá", which is not impossible, but for which it is safe to substitute, as above, Vidyudambhas. The meaning of the word is 'possessing water like lightning', for swiftness, brilliancy, or heat.

In one of the MSS. I have consulted, and which was used by the Translator, the words मही चान्या are so written, save as to the second long vowel,—for there is plainly -ा॰—that it is not singular they should have been mistaken for "Mahávanyá".

The original expression which answers to "Sarvapápaharáǁ" is an epithet—one of the commonest occurrence in the Puráńas—in the plural. It imports 'purging away all sin', and refers to the rivers just before enumerated.

These rivers are said to be seven. How, then, is this number to be brought out? Vidyut, 'lightning', may, just possibly, be the designation of a stream; but then Ambhas, or Ambhá, is, on so many grounds, scarcely to be thought of, that we may much more securely accept the compound, Vidyudambhas. As I have pointed out above, one of my copies of the text allows us to read, optionally, Vidyudushńá, 'hot as lightning', or Vidyut and Ushńá.

Whether it be, or not, that we are to look, in what next follows, for two rivers, one, at least, is mentioned there; and that is, undoubtedly, the Mahí: a name for which see p. 155, *supra*. If there be a second, and if it be the Anyá, the name, in respect of its signification, is strangely colourless. As च and व are, in many old MSS., the same as in inscriptions, scarcely distinguishable, it is obvious to suggest that the ancient reading may have been Ványá, a word which yields a sense, though none intelligibly apt in this place. Better still, चान्या may have been corrupted from चाल्पा; and we should then have the Alpá.

there. It is surrounded by the Ghṛita sea (the sea of butter), of the same size as the continent.*

The sea of Ghṛita is encompassed by Krauncha-dwípa, which is twice as large as Kuśa-dwípa. The king of this Dwípa was Dyutimat, whose sons, and the seven Varshas named after them, were Kuśala, Mallaga,† Ushṅa,‡ Pívara, Andhakáraka,§ Muni, and Dundubhi. The seven boundary mountains, pleasing to gods and celestial spirits,‖ are Krauncha, Vámana, Andhakáraka, Devávṛit,¶ Puṅḍaríkavat, Dundubhi, and Mahấśaila; each of which is, in succession, twice as lofty as the series that precedes it, in the same manner as each Dwípa is twice as extensive as the one before it. The inhabitants reside there without apprehension, associating with the bands of divinities. The Brahmans are called Pushkaras; the Kshattriyas, Pushkalas; the Vaiśyas are termed Dhanyas; and the Śúdras, Tishyas.** They drink of countless streams, of which the prin-

* According to the *Bhágavata-puráṅa*, V., XX., 14—16, Kuśadwípa was at first dominated by Hiraṅyaretas, son of Priyavrata. The seven present rulers and their realms are called Vasu, Vasudána, Dṛiḍharuchi, Nábhigupta, Stutyavrata, Viviktanáman, Devanáman; the mountains are Chakra, Chatuḥśṛinga, Kapila, Chitrakúṭa, Devánika, Úrdhwaroman, Draviṅa; the rivers, Rasakulyá, Madhukulyá, Mitravindá, Śrutavindá, Devagarbhá, Ghṛitachyutá, Mantramálá; and the inhabitants are Kuśalas, Kovidas, Abhiyuktas, and Kulakas. The object of worship is Játavedas, Fire.

† A large majority of my MSS. have Manuga; and one has Mandaga.

‡ Two of my MSS. seem to give Uchchhra.

§ In one MS., Gandhakáraka. ‖ *Gandharva.*

¶ One MS. reads Divávṛit. Another here interposes Chaitra, in which case—as only seven mountains are taken account of—"Mahấśaila", *i. e.*, 'the great mountain', must be understood to qualify Dundubhi.

** According to three of my MSS., the word appears to be Tishmas. See *Original Sanskrit Texts*, Part I., p. 192.

cipal are denominated Gaurí, Kumudwatí, Sandhyá, Rátri, Manojavá, Kshánti,* and Puńdaríká. The divine Vishńu, the protector of mankind,† is worshipped, there, by the people, with holy rites, in the form of Rudra.‡ Krauncha is surrounded by the sea of curds, § of a similar extent; and that, again, is encompassed by Śáka-dwípa.‖

The sons of Bhavya, the king of Śáka-dwípa, after whom its Varshas were denominated, were Jalada,¶ Kumára, Sukumára, Mańívaka,** Kusumoda,†† Maudáki,‡‡ and Mahádruma. The seven mountains separating the countries were Udayagiri, Jaládhára,§§ Rai-

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* More than two-thirds of my MSS. have Khyáti.

† This expression is to translate *janárdana*, on the meaning of which see Vol. I., p. 41, first foot-note and my annotation thereon.

‡ We are told, in the *Bhágavata-puráńa*, V., XX., 20—22, that the king of Kraunchadwípa was Ghŕitapŕishṫha, son of Priyavrata. His sons and their territories bear the appellations of Áma, Madhuruha, Meghapŕishṫha, Sudhámaṉ, Bhrájishṫha, Lohitárńa, Vanaspati. The seven mountains are Śukla, Vardhamána, Bhojana, Upabarhańa, Nanda, Nandana, Sarvatobhadra; and the rivers, Abhayá, Amŕitaughá, Áryaká, Tírthavatí, Rúpavatí, Pavitravatí, Śuklá. Kraunchadwípa has, for inhabitants, Purushas, Ŕishabhas, Draviṉas, and Devakas; and the object of their adoration is Water.

§ *Dadhimańda*, 'whey'.

‖ Add: 'having twice the diameter of Kraunchadwípa':

दधिमण्डोदकेनापि शाकद्वीपेन संवृतः ।
क्रौञ्चद्वीपस्य विस्तारादिगुणेन महामुने ॥

¶ Jalaja is the lection of one MS.

** Professor Wilson had, instead of Mańívaka—the same as Mańíva, *i. e.*, Mańívat—"Mańichaka", which I find in only one MS., and that carelessly written. It was among the MSS. which he used, and is the same that, I surmise, furnished grounds for his "Dámins" and "Mahávanyá", noticed in my fifth note at p. 194, *supra*, and in my sixth note at p. 196, *supra*.

†† One MS. has Kuśala.

‡‡ In two MSS. I find Maudákin; and, in one, Modáki.

§§ Lajjádhára is in one of my MSS.

vataka,* Śyáma,† Ámbikeya,‡ Ramya, and Keśarin.§ There grows a large Śáka (Teak) tree, frequented by the Siddhas and Gandharvas, the wind from which, as produced by its fluttering leaves, diffuses delight. The sacred lands of this continent are peopled by the four castes. Its seven holy rivers, that wash away all sin, are the Sukumárí, Kumárí, Naliní, Dhenuká,‖ Ikshu,¶ Veńuká,** and Gabhastí.†† There are also hundreds and thousands of minor streams and mountains‡‡ in this Dwípa. And the inhabitants of Jalada and the other divisions drink of those waters with pleasure, after they have returned to earth from Indra's heaven. In those seven districts there is no dereliction of virtue; there is no contention; there is no deviation from rectitude. The caste of Mŕiga§§ is that of the Brahman;

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* A single MS. gives Vaivataka.

† Almost all my MSS. here add either Mount Asta—*asto giriḥ*—or else Astagiri, a compound having the same sense, and to be compared with Udayagiri, occurring a little before. One copy exhibits Ambhogiri. On any of these readings, the epithet represented in the text by "Ramya" will belong to Keśarin.

‡ Apparently, one MS. has Ámbikera.

§ Kesarin is a variant of frequent occurrence; and one of my MSS. has Keśari.

‖ This is the reading of three of my MSS.; but a large majority of them have Reńuká, and two have Veńuká. See the note after the next.

¶ One MS. appears to read Iksha.

** Three of my MSS. give this lection, while one gives Madhuká, and all the rest, a large proportion of the whole, give Dhenuká. See my note before the last.

†† In one MS. I find Bharati; and one seems to have Garbhasti.

‡‡ The original speaks of the minor streams as existing in myriads, and of the mountains as existing in hundreds and thousands:

अन्यास्त्वयुतशस्तत्र क्षुद्रनद्यो महामुने ॥
महीधरास्तथा सन्ति शतशोऽथ सहस्रशः ।

§§ The translation is here abridged; or the name of the Brahman in Śákadwipa would appear twice. Only three of my MSS. have Mŕiga;

the Mágadha, of the Kshattriya; the Mánasa, of the Vaiśya; and the Mandaga, of the Śúdra: and by these Vishńu is devoutly worshipped, as the sun, with appropriate ceremonies.* Śáka-dwípa is encircled by the sea of milk, as by an armlet; and the sea is of the same breadth as the continent which it embraces.[1]†

[1] The Kúrma is the only Puráńa in which the white island (Śweta-dwípa), the abode of Vishńu, is included in the geography of the world. An incidental description of it is quoted, by Colonel Wilford, from the Uttara Khańda of the Padma Puráńa (Asiatic Researches, Vol. XI., pp. 99, 100‡); and it is in this, and in the

and these have it in both places: two have Márga and Maga, in the first place and in the second, respectively: the remainder, a preponderant number, have, in both places, Maga.

* See *Original Sanskrit Texts*, Part I., p. 193.

† The *Bhágavata-puráńa*, V., XX., 25—28, states that the sovereign of Śákadwípa was Medhátithi, son of Priyavrata. His sons, and so their kingdoms, are denominated Purojava, Manojava, Pavamána, Dhúmráníka, Chitrarepha, Bahurúpa, and Viśwadhára. The mountains are Íśána, Uruśŕinga, Balabhadra, Śatakesara, Sahasrasrotas, Devapála, Mahánasa; and the rivers are Anaghá, Áyurdá, Ubhayaspŕishţi, Aparájitá, Panchapadí, Sahasrastuti, Nijadhŕiti. The world in question is peopled by Ŕitavratas, Satyavratas, Dánavratas, and Anuvratas; and their divinity is the Wind.

‡ "In the northern parts of the *Toyámbudhi*, or sea of fresh water, in Śweta-dwípa, the Sanakádikas went to see Bhagavat or Vishńu. Their names are Sanaka, Sananda, Sanátana, Sanatkumára, Játa, Vodhu, Panchaśikha, all children of Brahmá; and these, with many others, reside there, near Hari. The White Island is like the *subhraṁśu*, or mild beams of a thousand moons; like shining jewels. Many *mahá yogins*, or great penitents, reside there, without fear or molestation. There is a beautiful garden of Párijáta and Chandana trees. There is the city Vairávatí or Vairámatí, beautiful and full of jewels. The consorts of the gods reside there, in houses shining like the morning sun. Its greatest ornament is a divine *mańdapa*, or house, made of precious stones and amber *(karpúra)*, and adorned with flowers. The Apsarasas reside there; and there is a throne, supported by lions and resplendent like fire, brilliant like the sun, &c. It consists of eight portions, like so many moons, placed like the petals of a flower. In the centre, within the calix, Janárdana, or the devourer of souls, is seated, with his insignia in human shapes.

The Kshíra ocean (or sea of milk) is encompassed by (the seventh Dwípa, or) Pushkara, which is twice the size of Śáka-dwípa. Savana, who was made its sovereign, had but two sons, Mahávíra* and Dhátaki,† after whom the two Varshas of Pushkara were so named. These are divided by one mighty range of mountains, called Mánasottara, which runs in a circular direction (forming an outer and an inner circle). This mountain is fifty thousand Yojanas in height, and as many in its breadth; dividing the Dwípa in the middle, as if with a bracelet, into two divisions, which are also of a circular form, like the mountain that separates them. Of these two, the Mahávíra-varsha is exterior to the circumference of Mánasottara, and Dhátakí lies within the circle; and both are frequented by heavenly spirits‡ and gods. There are no other mountains in Pushkara, neither are there any rivers.[1] Men in this

Brahma Vaivarta, that allusions to it are most frequent and copious.

[1] A slight alteration has been here made in the order of the description.

His clothes are like the foam of the White Sea, when it is churned; and Devi, with a divine countenance, is on his left. Devout prayers and religious rites are the only means to obtain admission among the servants of Vishńu, and a seat at *Vishńu-pada*, (at the feet of Vishńu), called also *Parama-pada*, (or at the place of the most excellent feet)."

* Here again the translation is an abridgment; the original naming the sons of Savana, and then the names of their *varshas*. A large proportion of my MSS.—all but three—call the first son Mahávíta, and so his dominion; in the three just referred to, both are termed Mahávíra; and, according to two, the former is Mahávíra, and the latter, Mahávíta.

† But for the abridging mentioned in the last note, it would have been seen, at once, that Dhátaki ruled over Dhátakí, as appears a little further on. Professor Wilson put "Dhátaki", *i. e.*, Dhátakin, for the ruler.

‡ According to the Sanskrit, 'Daityas and the like.'

Dwípa live a thousand* years, free from sickness and sorrow, and unruffled by anger or affection. There is neither virtue nor vice, killer nor slain; there is no jealousy, envy, fear, hatred, covetousness, nor any moral defect; neither is there truth or falsehood. Food is spontaneously produced there; and all the inhabitants feed upon viands of every† flavour.‡ Men there are, indeed, of the same nature with gods, and of the same form and habits. There is no distinction of caste or order; there are no fixed institutes; nor are rites performed for the sake of advantage. The three Vedas, the Puráńas,§ ethics and polity,‖ and the laws of service, are unknown. Pushkara is, in fact, in both its divisions, a terrestrial paradise, where time yields happiness to all its inhabitants, who are exempt from sickness and decay.¶ A Nyagrodha-tree (ficus Indica) grows on this Dwípa, which is the especial abode of Brahmá; and he resides in it, adored by the gods and demons.** Pushara is surrounded by the sea of fresh water, which is of equal extent with the continent it invests.[1]††

[1] The description of the Dwípas in the Agni, Brahma, Kúrma, and Váyu Puráńas agrees with that of our text. The Márkańdeya,

* My MSS. all consent in reading 'ten thousand':

दश वर्षसहस्राणि तत्र जीवन्ति मानवाः।

† Literally, 'six', the flavours being, according to the Hindus, so many, and no more.

‡ In the original this sentence follows at the end of the Translator's next paragraph.

§ The Sanskrit word here is *várttá*.

‖ "Ethics and polity" is to translate *dańda-niti*.

¶ See *Original Sanskrit Texts*, Part I., pp. 193, 194.

** *Asura*.

†† On the authority of the *Bhágavata-puráńa*, V., XX., 30—32, Push-

In this manner the seven island-continents are encompassed, successively, by the seven oceans; and each ocean and continent is, respectively, of twice the extent of that which precedes it. In all the oceans the water* remains, at all times, the same in quantity, and

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Linga, and Matsya contain no details. The Bhágavata and Padma follow the same order as the Vishńu, &c., but alter all the names and many of the measurements. The account of the Mahábhárata† is very irregular and confused. The variations throw no additional light upon the geographical system of the Puráńas. Some traces of this appear discoverable in the west; and the seven Dwípas, with their surrounding seas, may have some connexion with the notion of the seven climates, as Colonel Wilford has supposed. That learned but fanciful writer bestowed great pains upon the verification of these fictions, and imagined the different Dwípas to represent actual divisions of the globe: Jambu being India; Kuśa, the Kush of Scripture, or the countries between Mesopotamia and India; Plaksha being Asia Minor; Śálmala, Eastern Europe; Krauncha, Germany; Śáka, the British Isles; and Pushkara, Iceland. The white or silver island, or island of the moon, was, also, according to him, the island of Great Britain. Whatever may be thought of his conclusions, his essays on these subjects, particularly in the eighth, tenth, and eleventh volumes of the Asiatic Researches, contain much curious and interesting matter.

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karadwípa originally had Vítihotra, son of Priyavrata, to govern it. His sons are Ramańaka and Dhátaki; but the names of their kingdoms are not specified. The height of Mount Mánasottara is only ten thousand *yojanas*; and its breadth is the same. In Pushkaradwípa, devotion is paid to Brahmá.

* This word is to render *payas*, which I should rather take to mean, in this place, 'fluid'; the seas containing, severally, salt water, cane-juice, ardent spirits, liquid butter, whey, milk, and fresh water.

† *Bhishma-parvan*, 401—494.

never increases or diminishes; but, like the water in a caldron, which, in consequence of its combination with heat, expands, so the waters of the ocean swell with the increase of the moon. The waters, although really neither more nor less, dilate, or contract, as the moon increases, or wanes, in the light and dark fortnights. The rise and fall of the waters of the different seas is five hundred and ten inches.[1]*

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends the Lokálóka mountain, which is ten thousand Yojanas in breadth, and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is, again, encompassed by the shell of the egg.[2]†

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[1] Although the Hindus seem to have had a notion of the cause of the tides, they were not very accurate observers of the effect. The extreme rise of the tide in the Hoogly river has never exceeded twenty feet; and its average is about fifteen. (Asiatic Researches, Vol. XVIII., Kyd on the Tides in the river Hoogly.)

[2] The Aṅdakaṭáha (अण्डकटाह). The Kaṭáha is, properly, a shallow hemispherical vessel, a saucer, but, compounded in this form, implies the shell of the mundane egg. The Bhágavata‡

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* The term here represented by "inches" is *anguli*, 'finger-breadths'.

† See *Original Sanskrit Texts*, Part I., p. 195.

‡ V., XX., 34—37. The original is as follows:

ततः परस्तात्लोकालोकनामाचलो लोकालोकयोरन्तराले परित उपक्षिप्तः।

यावन्मानसोत्तरमेर्वोरन्तरं तावती भूमिः काञ्चन्यन्यादर्शतलोपमा यस्यां प्रहितः पदार्थो न कथंचित्पुनः प्रत्युपलभ्यते। तस्मात्सर्वसत्त्वपरिहतासीत्।

Such, Maitreya, is the earth, which, with its continents, mountains, oceans, and exterior shell, is fifty

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thus describes these portions of the world: "Beyond the sea of fresh water is the mountain-belt called Lokáloka, the circular boundary between the world and void space. The interval between Meru and Mánasottara is the land of living beings. Beyond the fresh-water sea is the region of gold, which shines like the bright surface of a mirror, but from which no sensible object presented to it is ever reflected; and, consequently, it is avoided by living creatures. The mountain-range by which it is encircled is termed Lokáloka, because the world is separated, by it, from that which is not world; for which purpose it was placed, by Íśwara, on the limit of the three worlds; and its height and breadth are such that the rays of the heavenly luminaries, from the sun to the polar star, which spread over the regions within the mountain, cannot penetrate beyond it." According to Colonel

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लोकालोक इति समाख्या यदनेनाचलेन लोको ऽलोकश्चान्तर्वर्तिनावच्छाद्यते ।

स लोकत्रयान्ते परित ईश्वरेण विहितो यस्मात्सूर्यादीनां ध्रुवपर्यन्तानां ज्योतिर्गणानां गभस्तयो ऽर्वाचीनांस्त्रीँल्लोकानावितन्वाना न कदाचित्प्रराचीना भवितुमुत्सहन्ते तावदुच्चत्वनायामः ।

Burnouf translates this passage in these words:

"Au delà de la mer d'eau douce est la montagne nommée Lokâloka, qui s'étend en cercle entre les régions éclairées par le soleil et celles qui ne le sont pas.

"Là est une autre terre toute d'or, qui ressemble à la surface d'un miroir, et dont l'étendue égale celle de l'espace compris entre le Meru et le Mânasottara. Tout objet quelconque qu'on y dépose ne se revoit plus; aussi n'a-t-elle jamais eu aucun habitant.

"L'expression composée de Lokâloka vient de ce que les régions éclairées par le soleil, et celles qui ne le sont pas, sont distinguées par cette chaîne qui les sépare.

"Elle a été posée par le Seigneur sur la limite des trois mondes qu'elle entoure, pour que les rayons de la troupe des astres que précède le soleil et que termine Dhruva, en éclairant les trois mondes placés en dedans de cette enceinte, ne pussent jamais se porter au delà, tant est grande sa hauteur et sa largeur."

crores (five hundred millions) of Yojanas in extent.[1]* It is the mother and nurse of all creatures, the foundation of all worlds, and the chief of the elements.†

Wilford, however, there is a chasm in the belt, and a sea beyond it, where Vishńu abides: but he has not given his authorities for this. (As. Res., Vol. XI., p. 14.‡) The Mohammedan legends of Koh Káf, 'the stony girdle that surrounds the world,' are, evidently, connected with the Lokáloka of the Hindus. According to the Śiva Tantra, the El Dorado at the foot of the Lokáloka mountains is the play-ground of the gods: हेममयी भूमिर्देवानां क्रीडनार्थाय.

[1] This comprises the planetary spheres; for the diameter of the seven zones and oceans — each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it — amounts to but two crores and fifty-four lakhs. The golden land is twice the diameter of Pushkara, or two crores and fifty-six lakhs; and the Lokáloka is but ten thousand Yojanas. So that the whole is five crores, ten lakhs, and ten thousand (5.10.10.000). According to the Śiva Tantra, the golden land is ten crores of Yojanas; making, with the seven continents, one fourth of the whole measurement. Other calculations occur, the incompatibility of which is said, by the commentators on our text, and on that of the Bhágavata, to arise from reference being made to different Kalpas; and they quote the same stanza to this effect:

क्वचित्क्वचित्पुराणेषु विरोधो यदि लक्ष्यते ।
कल्पभेदादिभिस्तच्च व्यवस्था सम्निरिष्यते ॥

* *Vistára*, 'diameter'.

† सेयं धात्री विधात्री च सर्वभूतगुणाधिका ।
आधारभूता सर्वेषां मैत्रेय जगतामिति ॥

'This is the mother and nurse,—augmented with all creatures and *their* qualities,—the comprehender, Maitreya, of all the worlds.'

‡ "The chasm in the mountains surrounding the world, with the abode of the great spirit beyond them, among waters, is, also, a singular feature in this delineation of the countries toward the north-west quarter of the old continent, and which will be fully illustrated hereafter."

"Whenever any contradictions in different Puráńas are observed, they are ascribed, by the pious, to differences of Kalpas and the like." *

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* The *Súrya-siddhánta*, with some pretensions to scientific sobriety, wisely refuses to travel out of this world. The following passage is extracted from the American translation of that work, XII., 30—44:

"A circle within the Brahmá-egg is styled the orbit of the ether *(vyoman)*: within that is the revolution of the asterisms *(bha)*; and likewise, in order, one below the other,

"Revolve Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon; below, in succession, the Perfected *(siddha)*, the Possessors of Knowledge *(vidyádhara)*, and the clouds.

"Quite in the middle of the egg, the earth-globe *(bhúgola)* stands in the ether, bearing the supreme might of Brahmá, which is of the nature of self-supporting force.

"Seven cavities within it, the abodes of serpents *(nága)* and demons *(asura)*, endowed with the savour of heavenly plants, delightful, are the interterranean *(pátála)* earths.

"A collection of manifold jewels, a mountain of gold, is Meru, passing through the middle of the earth-globe, and protruding on either side.

"At its upper end are stationed, along with Indra, the gods, and the Great Sages *(maharshi)*; at its lower end, in like manner, the demons *(asura)* have their place—each the enemy of the other.

"Surrounding it on every side is fixed, next, this great ocean, like a girdle about the earth, dividing the two hemispheres of the gods and of the demons.

"And on all sides of the midst of Meru, in equal divisions of the ocean, upon islands *(dwípa)*, in the different directions, are the eastern and other cities, fashioned by the gods.

"At a quadrant of the earth's circumference eastward, in the clime *(varsha)* Bhadráśwa, is the city famed as Yamakoti, having walls and gateways of gold.

"To the southward, in the clime Bhárata, is, in like manner, the great city Lanká: to the west, in the clime called Ketumála, is declared to be the city named Romaka.

"Northward, in the clime Kuru, is declared to be the city called that of the Perfected *(siddha)*: in it dwell the magnanimous Perfected, free from trouble.

"These are situated also at a distance from one another of a quadrant of the earth's circumference: to the north of them, at the same distance, is Meru, the abode of the gods *(sura)*.

"Above them goes the sun when situated at the equinoxes: they have neither equinoctial shadow nor elevation of the pole *(akshonnati)*.

"In both directions from Meru are two pole-stars *(dhruvatárá)*, fixed in the midst of the sky: to those who are situated in places of no latitude *(niraksha)*, both these have their place in the horizon.

"Hence there is, in those cities, no elevation of the pole, the two pole-stars being situated in their horizon; but their degrees of co-latitude *(lambaka)* are ninety: at Meru the degrees of latitude *(aksha)* are of the same number."

Professor Whitney appends to this an interesting comment, in the course of which he observes: "In these verses we have so much of geography as the author of the chapter has seen fit to connect with his astronomical explanations. For a Hindu account of the earth, it is wonderfully moderate and free from falsehood. The absurd fictions which the Puráńas put forth as geography are here, for the most part, ignored; only two or three of the features of their description being retained, and those in an altered form." And again: "The *pátálas*, or interterranean cavities, spoken of, ** are, also, an important feature of the Puranic geography. If our author has not had the good sense to reject them, along with the insular continents, he at least passes them by with the briefest possible notice. In the Puráńas they are declared to be, each of them, 10,000 *yojanas* in depth; and their divisions, inhabitants, and productions are described with the same ridiculous detail as those of the continents on the earth's surface."

CHAPTER V.

Of the seven regions of Pátála, below the earth. Nárada's praises of Pátála. Account of the serpent Śesha. First teacher of astronomy and astrology.

PARÁŚARA.—The extent of (the surface of) the earth has been thus described to you, Maitreya. Its depth below the surface is said to be seventy thousand Yojanas; each of the seven regions of Pátála extending downwards ten thousand. These seven, worthy Muni, are called Atala,* Vitala, Nitala, Gabhastimat, Mahátala, Sutala, and Pátála.[1] Their soil is, severally, white, black, purple,† yellow, sandy,‡ stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dánavas, Daityas, Yakshas, and great snake-gods. The Muni Nárada, after his return from those regions to the skies,[2] declared,

[1] In the Bhágavata§ and Padma Puráńas,‖ they are named Atala, Vitala, Sutala, Talátala, Mahátala, Rasátala, and Pátála. The Váyu has Rasátala, Sutala, Vitala, Gabhastala, Mahátala, Śrítala, and Pátála. There are other varieties.

[2] Allusion is here made, perhaps, to the description given in the Mahábhárata, Udyoga Parvan, p. 218, of Nárada's and Mátali's visit to Pátála. Several of the particulars there given are not noticed in the Puráńas.

* Two of my MSS. read Vyatala.

† *Aruńa.*

‡ *Śarkara.*

§ V., XXIV., 7.

‖ Add the *Skanda-puráńa.* See Dr. Aufrecht's *Catalogus Cod. Sanscrit.*, &c., p. 74.

amongst the celestials, that Pátála was much more delightful than Indra's heaven. "What," exclaimed the sage, "can be compared to Pátála, where the Nágas are decorated with brilliant, and beautiful, and pleasure-shedding jewels?* Who will not delight in Pátála, where the lovely daughters of the Daityas and Dánavas wander about, fascinating even the most austere; where the rays of the sun diffuse light, and not heat, by day; and where the moon shines, by night, for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious viands and strong wines, know not how time passes? There are beautiful groves, and streams, and lakes where the lotos blows; and the skies are resonant with the Kokila's song. Splendid ornaments, fragrant perfumes, rich unguents, the blended music of the lute, and pipe, and tabor;† these and many other enjoyments are the common portion of the Dánavas, Daityas, and snake-gods, who inhabit the regions of Pátála."[1]

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[1] There is no very copious description of Pátála in any of the Puráńas. The most circumstantial are those of the Váyu and Bhágavata.‡ The latter has been repeated, with some additions, in the first chapters of the Pátála Khańda of the Padma Puráńa. The Mahábhárata and these two Puráńas assign different divisions to the Dánavas, Daityas, and Págas; placing Vásuki and the other Nága chiefs in the lowest. But the Váyu has

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* आह्लादकारिणः शुभा मणयो यत्र सुप्रभाः।
नागाभरणभूषासु पातालं केन तत्समम् ॥

† *Vińá, veńu,* and *mridanga.*

‡ V., XXIV.

Below the seven Pátálas is the form of Vishńu, proceeding from the quality of darkness, which is called Śesha,[1] the excellencies of which neither Daityas nor Dánavas can (fully) enumerate. This being is called Ananta by the spirits of heaven,* and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign;[2]

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the cities of the principal Daityas and Nágas in each; as, in the first, those of the Daitya Namuchi and serpent Kálíya; in the second, of Hayagríva and Takshaka; in the third, of Prahláda and Hemaka; in the fourth, of Kálanemi and Vainateya; in the fifth, of Hirańyáksha and Kirmíra; and, in the sixth, of Pulomat and Vásuki; besides others. Bali the Daitya is the sovereign of Pátála, according to this authority. The Mahábhárata† places Vásuki in Rasátala, and calls his capital Bhogavatí. The regions of Pátála, and their inhabitants, are oftener the subjects of profane, than of sacred, fiction, in consequence of the frequent intercourse between mortal heroes and the Nága-kanyás or serpent-nymphs. A considerable section of the Bŕihat Kathá, the Súryaprabha Lambaka,‡ consists of adventures and events in this subterraneous world.

[1] Śesha is commonly described as being in this situation. He is the great serpent on which Vishńu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Puráńas, making him one with Balaráma or Sankarshańa, who is an impersonation or incarnation of Śesha, blend the attributes of the serpent and the demigod in their description.

[2] With the Swastika, a particular diagram used in mystical ceremonies.

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* This expression is to render *siddha*.

† *Udyoga-parvan*, 3797.

‡ The eighth book of what is more correctly called the *Kathá-sarit-ságara*.

and the thousand jewels in his crests* give light to all the regions. For the benefit of the world, he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. He wears a single ear-ring, a diadem, and wreath (upon each brow), and shines like the white mountains topped with flame. He is clothed in purple† raiment,‡ and ornamented with a white necklace, and looks like another Kailása, with the heavenly Gangá flowing down its precipices. In one hand he holds a plough, and, in the other, a pestle; and he is attended by Váruńí (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra, who is one with Balaráma,§ devours the three worlds.

Śesha bears the entire world, like a diadem, upon his head; and he is the foundation on which the seven Pátálas rest.‖ His power, his glory, his nature, his form cannot be described, cannot be comprehended by the gods themselves. Who shall recount his might who wears this whole earth, like a garland of flowers, tinged of a purple¶ dye by the radiance of the jewels of his crests? When Ananta, his eyes rolling with intoxication, yawns, then earth, with all her woods, and

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* *Phańa*, 'hood'; and so in the next paragraph.

† *Nila.*

‡ Here supply the epithet *madotsikta*, 'elevated with wine.'

§ Substituted, by the Translator, for Sankarshańa.

‖ स बिभच्छेखरीभूतमशेषं क्षितिमण्डलम् ।
आस्ते पातालमूलस्थः शेषो ऽशेषसुरार्चितः ॥

'Śesha, adored by all the gods, stationed under the base of Pátála, supports the whole circle of the earth, become *his* diadem.'

¶ *Aruńa.*

mountains, and seas, and rivers, trembles. Gandharvas, Apsarasas, Siddhas, Kiṁnaras, Uragas, and Chárańas are unequal to hymn his praises; and, therefore, he is called the infinite (Ananta), the imperishable. The sandal-paste that is ground by the wives of the snake-gods is scattered abroad by his breath, and sheds perfume around the skies.

The ancient sage Garga,[1] having propitiated Śesha, acquired from him a knowledge of the principles of astronomical science, of the planets, and of the good and evil denoted by the aspects of the heavens.*

The earth, sustained upon the head of this sovereign serpent, supports, in its turn, the garland of the spheres, along with (their inhabitants,) men, demons, and gods.

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[1] One of the oldest writers on astronomy amongst the Hindus. According to Mr. Bentley, his Saṁhitá dates 548 B. C. (Ancient Astronomy of the Hindus, p. 59.)

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* In my MSS.:

यमाराध्य पुराणर्षिर्गर्गो ज्योतींषि तत्त्वतः।
ज्ञातवान्सकलं चैव निमित्तपठितं फलम् ॥

'Having propitiated whom, the ancient sage Garga came to know, with accuracy, the heavenly luminaries, and all the consequences read in omens.'

Knowledge of the heavenly luminaries is here meant to connote both astronomy and astrology; and the omenology referred to takes cognizance of tokens afforded by the planets, by birds, beasts, palpitation of various parts of the body, &c.

CHAPTER VI.

Of the different hells, or divisions of Naraka, below Pátála: the crimes punished in them, respectively: efficacy of expiation: meditation on Vishńu the most effective expiation.

PARÁŚARA.—I will now, great Muni, give you an account of the hells which are situated beneath the earth and beneath the waters,[1] and into which sinners are finally sent.

The names of the different Narakas are as follows: Raurava, Śúkara,* Rodha,† Tála, Viśasana,‡ Mahájwála, Taptakumbha, Lavańa,§ Vimohana,‖ Rudhirándha,¶ Vaitarańí, Kŕimíśa,** Kŕimibhojana, Asipatravana, Kŕi-

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[1] The Bhágavata†† places the Narakas above the waters. The commentator on our text endeavours to reconcile the difference, by explaining the text to imply a dark cavity in which the waters are received, not the original abysses where they were collected at first, and above which Tartarus lies: ब्रह्माण्डगतगर्भोदकाद्ध्वमेव ।‡‡

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* Súkara is an equally common reading; and one of my MSS. has Saukara.

† In two MSS. I find Bodha.

‡ One MS. has Viśamana.

§ The more ordinary lection is Savana; and I find Śabala also.

‖ Vílohita closely competes, for frequency, with this reading.

¶ A single MS. has Rudhirámbhas.

** It imports 'lord of worms'. Kŕimiśa occurs in several of my MSS. and seems to be preferable, as yielding a more appropriate meaning, namely,—after the analogy of the explanations given of Giriśa—'possessing worms', or 'lying on worms'.

†† V., XXVI., 5.

‡‡ This is from the smaller commentary.

shńa, Lálábhaksha, Dáruńa,* Púyavaha,† Pápa, Vahnijwála, Adhaśiras,‡ Sandaṁśa, Kálasutra,§ Tamas, Avíchi, Śwabhojana, Apratishṭha, and another Avíchi.[1] These and many other fearful hells are the awful pro-

[1] Some of these names are the same that are given by Manu, b. IV., v. 88—90.‖ Kullúka Bhaṭṭa refers to the Márkańdeya Puráńa for a description of the twenty-one divisions of hell: but the account there given is not more ample than that of our text. The Bhágavata enumerates twenty-eight;¶ but many of the names differ from the above. In the last instance, the term Avíchi is either inaccurately repeated, or the adjective Apara (अवीचिस्थापरः) is intended to distinguish it from the previous Avíchi. In Manu, Mahávíchi occurs.

* This is, perhaps, an epithet of Lálábhaksha. See the original:

असिपत्रवनं क्षणो लालाभक्षश्च दारुणः।

† The original edition has "Púyaváha", for which I find no authority.

‡ Corrected from "Adhośiras", which is impossible.

§ All my MSS. but three have Kŕishńasútra.

‖ The hells there mentioned are Támisra, Andhatámisra, Maháraurava, Raurava, Naraka, Kálasútra, Mahánaraka, Sanjívana, Mahávíchi, Tapana, Sampratápana, Samháta, Sakákola, Kuḍmala, Pútimŕittika, Lohaśanku, Ŕijísha, Panthána, Śálmali, Asipatravana, Lohadáraka.

Instead of these, the *Yájnavalkya-dharma-śástra*, III., 222—224, gives the following: Támisra, Lohaśanku, Mahániraya, Śálmali, Raurava, Kuḍmala, Pútimŕittika, Kálasútraka, Sangháta, Lohitoda, Savisha, Sampratápana, Mahánaraka, Kákola, Sanjívana, Mahápatha, Avíchi, Andhatámisra, Kumbhípáka, Asipatravana, and Tápana.

¶ At V., XXVI., 7. Their names are Támisra, Andhatámisra, Raurava, Mahárauruva, Kumbhípáka, Kálasútra, Asipatravana, Súkaramukha, Andhakúpa, Kŕimibhojana, Sandaṁśa, Taptasúrmi, Vajrakaṇṭakaśálmali, Vaitaraṇí, Púyoda, Práńarodha, Viśasana, Lálábhaksha, Sárameyádana, Avíchi, Ayaḥpána, Kshárakardama, Rakshogaṇabhojana, Śúlaprota, Dandaśúka, Avaṭanirodhana, Paryávartana, Súchímukha.

The *Kárttika-máhátmya* of the *Padma-puráńa* makes mention of the following hells: Taptabáluka, Andhatámisra, Krakacha, Argala, Kúṭaśálmali, Raktapúya, Kumbhípáka. See Dr. Aufrecht's *Catalogus Cod. Manuscript.*, &c., p. 16.

vinces of the kingdom of Yama, terrible with instruments of torture and with fire; into which are hurled all those who are addicted, when alive, to sinful practices.[1]

The man who bears false witness, through partiality, or who utters any falsehood, is condemned to the Raurava (dreadful) hell. He who causes abortion, plunders a town,* kills a cow, or strangles a man, goes to the Rodha† hell (or that of obstruction). The murderer of a Brahman, stealer of gold,‡ or drinker of wine, goes to the Śúkara (swine) hell; as does any one who associates with them. The murderer of a man of the second or third castes, and one who is guilty of adultery with the wife of his spiritual teacher, is sentenced to the Tála§ (padlock) hell; and one who holds incestuous

[1] The Padma Puráńa (Kriyá Yoga Sára) and the Śiva Dharma, which appears to be a section of the Skanda Puráńa, contain a number of interesting circumstances previous to the infliction of punishment. It appears, also, from them, that Yama fulfils the office of judge of the dead, as well as sovereign of the damned; all that die appearing before him, and being confronted with Chitragupta, the recorder, by whom their actions have been registered. The virtuous are thence conveyed to Swarga or Elysium, whilst the wicked are driven to the different regions of Naraka or Tartarus.

* Some MSS. have *putrahantŕi*, implying one that kills his son.

† Three of my MSS., instead of naming this hell, qualify it as *ghora*, 'dreadful.'

‡ *Suvarńa:* not vaguely gold, according to the larger commentary, but the amount of eighty *raktis* thereof, likewise known as *suvarńa*. Moreover, to incur the penalty denounced, the thief must steal the *suvarńa* from a Brahman. Compare Kullúka on the *Laws of the Mánavas*, XI., 49; also the *Mitákshará* on the *Yájnavalkya-dharma-śástra*, III., 209.

§ While one of my MSS. reads Kála, several of them have no name

intercourse with a sister, or murders an ambassador,* to Taptakumbha (or the hell of heated caldrons). The seller of his wife,† a gaoler,‡ a horse-dealer, and one who deserts his adherents, falls into the Taptaloha (red-hot iron) hell. He who commits incest with a daughter-in-law, or a daughter, is cast into the Mahájwála hell (or that of great flame); and he who is disrespectful to his spiritual guide, who is abusive (to his betters), who reviles the Vedas, or who sells them,[1] who associates with women in a prohibited degree, into the Lavaṅa (salt) hell. A thief, and a contemner of prescribed observances,§ falls into Vimoha (the place of bewildering). He who hates his father, the Brahmans, and the gods, or who spoils precious gems, is punished in the Kṙimibhaksha hell (where worms are his food); and he who practises magic rites for the harm of others,‖ in the hell called Kṙimíśa (that of insects). The vile

[1] 'Who teaches the Vedas for hire.' This notion still prevails, and renders the few Pandits who are acquainted with the Vedas very unwilling to teach them for a gratuity.

here, but insert a particle in its stead; from which reading it follows that the sinners just before spoken of are disposed of along with those next specified.

* So the commentaries explain the word used in the original, *rája-bhaṭa*.

† Such is here the meaning of *sádhwi*, say the commentators.

One of my MSS. has *mádhwi*, 'ardent spirits'; a reading noticed in the larger commentary.

‡ *Baddha-pála*, in this sense, according to the commentators.

§ *Maryádá* = *śishṭáchára*, 'the usage of the reputable'.

‖ This expression is to render *durishṭakṙit*, which the commentaries define by *abhichárakartṙi*. The larger commentary, which reads *durishṭikṙit*, gives, as an alternative definition, 'one who does ineffectual sacrifice',—*viphalo yágaḳ*.

wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lálábhaksha (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell; and the maker of lances,* swords, and other weapons, to the dreadful hell called Viśasana (murderous). He who takes unlawful gifts goes to the Adhomukha (or head-inverted) hell; as does one who offers sacrifices to improper objects, and an observer of the stars† (for the prediction of events). He who eats by himself sweetmeats mixed with his rice,[1]‡ and a Brahman who vends lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Púyavaha;§ as do they who rear cats, cocks, goats, dogs, hogs, or birds. Public performers,[2] fishermen, the follower of one born in adultery,‖ a poisoner,

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[1] 'Thereby,' observes the commentator, 'defrauding or disappointing children.'

[2] Rangopajívin (रङ्गोपजीविन्). The commentator explains it wrestlers and boxers; but Ranga applies to any stage or arena.

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* *Karńin:* a sort of arrow difficult of extraction, agreeably to the larger commentary.

† *Nakshatra-súchaka;* explained, in the larger commentary, *nakshatra-gańanájíva,* 'one who earns a livelihood by astrology'.

‡ "Sweetmeats mixed with rice" is to render *mishṭánna,* which Dr. Aufrecht—in his edition of Haláyudha's *Abhidhána-ratna-málá,* p. 310—explains to mean "savoury food, a dainty dish". It is not necessary to take *anna* as signifying, restrictively, 'rice'.

§ In some MSS., including that which contains the smaller commentary, this hell is here called Kŕimipúyavaha, 'flowing with worms and pus'; in one other, Vegipúyavaha, 'carrying on pus impetuous *as a torrent.*'

‖ *Kuńdáśin.* Several commentaries give two explanations of this word. The first is 'one who eats the quantity of a *kuńda*'; this being

an informer, one who lives by his wife's prostitution,[1] one who attends to secular affairs on the days of the Parvans (or full and new moon, &c.),[2] an incendiary, a treacherous friend, a soothsayer,* one who performs religious ceremonies for rustics, and those who sell the acid Asclepias (used in sacrifices), go to the Rudhirándha hell (whose wells are of blood). He who destroys a bee-hive,† or pillages a hamlet, is condemned to the Vaitaraṅí hell. He who causes impotence,‡ trespasses on others' lands, is impure, or who lives by fraud,§ is punished in the hell called (black, or) Kŕishṅa.‖ He who wantonly cuts down trees goes to the Asipatravana hell (the leaves of whose trees are swords); and a tender on sheep, and hunter of deer, to the hell term-

[1] The term in the text is Máhishaka, which might mean a feeder of buffaloes. But the commentator quotes a text, from the Smŕiti, authorizing the sense above followed.¶

[2] This is the interpretation of Parvakárin. It is also read Parvagámin, 'he who cohabits with his wife on prohibited days.'**

defined as a measure of capacity equal to four *prasthas*. The second explanation is 'one who eats the food of a person born of an adulteress': पत्यौ जीवति जारजः कुण्डस्तदन्नाशी.

* *Śákuni.* The commentators give the second place to 'ornithomancer' as the signification of this word. Their first explanation is 'one that gets his living by birds',—*pakshi-jivin.*

† *Madhuhan* = मध्वावासघातक, according to the larger commentary.

‡ रेतःपानादिकर्तारः, in all my MSS.

§ *Kuhakájivin.*

‖ The smaller commentary says that this hell is the same as the Kálasútra.

¶ In both the commentaries, and primarily, 'one who lives by buffaloes' is propounded as the interpretation here of *máhishaka.*

** The author of the larger commentary writes: पर्वगामीति पाठे पर्वसु स्त्रीगामी.

ed Vahnijwála (or fiery flame); as do those who apply fire to unbaked vessels (potters). The violator of a vow, and one who breaks the rules of his order, falls into the Sandaṁśa (or hell of pincers); and the religious student who sleeps in the day, and is (though unconsciously) defiled; and they who (though mature) are instructed in sacred literature by their children, receive punishment in the hell called Śwabhojana (where they feed upon dogs). These hells, and hundreds and thousands of others, are the places in which sinners pay the penalty of their crimes. As numerous as are the offences that men commit, so many are the hells in which they are punished;* and all who deviate from the duties imposed upon them by their caste and condition, whether in thought, word, or deed, are sentenced to punishment in the regions of the damned.[1] †

[1] An account of Naraka is found in only a few of the Purá-

* यथैव पापान्येतानि तथान्यानि सहस्रशः ।
भुज्यन्ते यानि पुरुषैर्नरकान्तरगोचरैः ॥

'Just as there are these crimes, so there are thousands more, which are redeemed by men in other hells.'

† The patristic mythology is not without its acquaintance with interesting particulars touching the infernal domains; as witness the subjoined extract from the fourteenth of the Miscellaneous Homilies of S. Cyril of Alexandria: *Φοβοῦμαι τὸν θάνατον, ὅτι πικρός μοι ἐστι. Φοβοῦμαι τὴν γέενναν, ὅτι ἀτελεύτητός ἐστι. Φοβοῦμαι τὸν τάρταρον, ὅτι οὐ μετέχει θέρμης. Φοβοῦμαι τὸ σκότος, ὅτι οὐ μετέχει φωτός. Φοβοῦμαι τὸν σκώληκα τὸν ἰοβόλον, ὅτι ἀτελεύτητός ἐστι. Φοβοῦμαι τοὺς ἀγγέλους τοὺς ἐπὶ τῆς κρίσεως, ὅτι ἀνελεήμονές εἰσι. Φοβοῦμαι ἐννοῶν τῆς ἡμέρας ἐκείνης τὸ φοβερὸν καὶ ἀδέκαστον δικαστήριον, τὸ βῆμα τὸ φρικῶδες, τὸν δικαστὴν τὸν ἀδέκαστον. Φοβοῦμαι τὸν ποταμὸν τοῦ πυρός, τὸν πρὸ τοῦ βήματος ἐκείνου συρόμενον, καὶ σφοδροτάτῃ κατακλάζοντα τῇ φλογί, τὰς ἠκονημένας ῥομφαίας. Φοβοῦμαι τὰς ἀποτόμους τιμωρίας. Φοβοῦμαι τὴν κόλασιν τὴν οὐκ ἔχουσαν*

The gods in heaven are beheld by the inhabitants of hell, as they move with their heads inverted; whilst the gods, as they cast their eyes downwards, behold the sufferings of those in hell.[1] The various stages of existence, Maitreya, are inanimate things,* fish,† birds, animals, men, holy men, gods, and liberated spirits; each, in succession, a thousand degrees superior to that which precedes it: and through these stages the beings that are either in heaven or in hell are destined to proceed, until final emancipation be obtained.[2] That sinner

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ńas, and in less detail than in the text. The Bhágavata‡ and Váyu have similar descriptions of them. The Márkańdeya enters into detail in some of the instances only. A short account is found in the Śiva, Garuda, and Brahma Vaivarta Puráńas, and in the Káśí Khańda of the Skanda Puráńa. The fullest descriptions, however, are those mentioned in a previous note, as being in the Śiva Dharma of the Skanda, and Kriyá Yoga Sára of the Padma; works of a somewhat equivocal character, and belonging rather to Tántrik than Pauráńik literature.

[1] The commentator observes that the sight of heavenly bliss is given to the damned, in order to exacerbate their torments; whilst the inflictions of hell are exhibited to the gods, to teach them disregard of even heavenly enjoyments, as they are but of temporary duration.

[2] That is, when punishment, or reward, in hell, or heaven, proportioned to the sin, or virtue, of the individual, has been received,

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τέλος. Φοβοῦμαι τὸν ζόφον τὸν ἀφεγγῆ. Φοβοῦμαι τὸ σκότος τὸ ἐξώτερον. Φοβοῦμαι τὰ δεσμὰ τὰ ἄλυτα, τὸν βρυγμὸν τῶν ὀδόντων, τὸν κλαυθμὸν τὸν ἀπαραμύθητον. Φοβοῦμαι τοὺς ἀφύκτους ἐλέγχους. Migne's *Patrologiae Cursus Completus*, Tom. LXXVII., p. 1071.

* Supply 'worms' or 'insects', *kŕimi*.

† *Abja*, which implies all tenants of the water.

‡ V., XXVI.

goes to Naraka who neglects the due expiation of his guilt.

For, Maitreya, suitable acts of expiation have been enjoined, by the great sages, for every kind of crime.[1] Arduous penances for great sins, trifling ones for minor offences, have been propounded by Swáyaṁbhuva and others. But reliance* upon Kŕishńa is far better than any such expiatory acts as religious austerity or the like. Let any one who repents of the sin of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari.[2] By addressing

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he must be born again, as a stone, or plant, and gradually migrate through the several inferior conditions, until he is once more born a man. His future state is then in his own power.

[1] Manu is here especially intended, as the commentator observes.

[2] This remembrance (संस्मरण) of Vishńu is the frequent reiteration of any or all of his names. Hence the lower orders of Hindus procure a starling, or parrot, that, in the act of teaching it to cry Ráma, or Krishńa, or Rádhá, they may themselves repeat these appellations; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus, according to the Vishńu Dharma Tantra:†

चक्रायुधस्य नामानि सदा सर्वत्र कीर्त्तयेत् ।
नाशौचकीर्त्तने तस्य स पवित्रकरो यतः ॥
हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः ।
अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः ॥

'Let a man ever and everywhere repeat the names of the discus-armed (Vishńu); for its repetition, even by one who is im-

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* *Anusmaraṅa.*

† These verses are quoted in both the commentaries. They are referred to the *Vishńu-dharma;* but that work is not particularized as being a Tantra.

his thoughts to Náráyańa at dawn, at night, at sunset, and midday, a man shall be quickly cleansed from all guilt. The whole heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment (to felicity), obtains final emancipation. He whose mind is devoted to Hari in silent prayer, burnt offering, or adoration, is impatient even of the glory of the king of the gods.* Of what avail is ascent to the summit of heaven, if it is necessary to return from thence to earth? How different is the meditation on Vásudeva, which is the seed of eternal freedom! Hence, Muni, the man who thinks of Vishńu day and night, goes not to Naraka, after death; for all his sins are atoned for.

Heaven (or Swarga) is that which delights the mind; hell (or Naraka) is that which gives it pain. Hence, vice is called hell; virtue is called heaven.[1] The self-same thing is applicable to the production of pleasure,

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pure, is a means of purification. Hari removes all sins, even when invoked by evil-minded persons; as fire burns one by whom it is unwillingly approached.'

[1] The object of the text, according to the commentator, is to show that the common notions of heaven and hell are erroneous; that they are only temporal pleasure and temporal pain; and virtue and vice, being the origin of transient and, therefore, unreal effects, are, themselves, unrealities. There is nothing real but faith in Vishńu.

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* वासुदेवे मनो यस्य जपहोमार्चनादिषु ।
तस्यान्तरायो मैत्रेय देवेन्द्रत्वादिकं फलम् ॥

'To him whose heart, *while he is engaged* in silent prayer—which counts for burnt sacrifice—and in adoration, &c., *is fixed* on Vásudeva, such a result as the lordship of the gods, and the like, *is* a hindrance, Maitreya, *to the attainment of his end.*'

or pain, of malice, or of anger. Whence, then, can it be considered as essentially the same with either? That which at one time is a source of enjoyment becomes, at another, the cause of suffering; and the same thing may, at different seasons, excite wrath or conciliate favour. It follows, then, that nothing is, in itself, either pleasurable or painful; and pleasure and pain, and the like, are merely definitions of various states of mind. That which alone is truth* is wisdom. But wisdom may be the cause of confinement to existence: for all this universe is wisdom; there is nothing different from it; and, consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom.[1]

I have thus described to you the orb of the earth; the (regions below its surface, or) Pátálas; and the Narakas (or hells); and have briefly enumerated its oceans, mountains, continents, regions, and rivers. What else do you wish to hear?

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[1] Text and comment are, here, somewhat obscure: but the purport of the former seems to be the explanation of the existence of Jnána, wisdom, both as a genus and a species. In the former case, it is all that is; and, in the latter, it may be either true or false wisdom: the latter being influenced by notions of self or individuality, and, therefore, the cause of confinement to existence; the former dissipating the belief of self, and being, therefore, the cause of liberation from bodily being: **अविद्ययाहंकारादिरूपेण प्रतीतं ज्ञानं बन्धायेष्यते विद्ययातन्निरासेन ज्ञानं मोक्षायेष्यते ।†**

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* **परं ब्रह्म**, 'supreme Brahma'.

† This seems to be compiled from both the commentaries at my command.

CHAPTER VII.

Extent and situation of the seven spheres, viz., earth, sky, planets, Mahar-loka, Jana-loka, Tapo-loka, and Satya-loka. Of the egg of Brahmá, and its elementary envelopes. Of the influence of the energy of Vishńu.

MAITREYA.—The sphere of the whole earth has been described to me, by you, excellent Brahman; and I am now desirous to hear an account of the other spheres (above the world),—the Bhuvar-loka and the rest,—and the situation and the dimensions of the celestial luminaries.

PARÁŚARA.—The sphere of the earth (or Bhúr-loka), comprehending its oceans, mountains, and rivers, extends as far as it is illuminated by the rays of the sun and moon; and to the same extent, both in diameter and circumference, the sphere of the sky (Bhuvar-loka) spreads above it (as far upwards as to the planetary sphere, or Swar-loka).[1] The solar orb is situated a hundred thousand leagues from the earth; and that of the moon, an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is two hundred thousand leagues above the lunar mansions; Śukra* (Venus) is at the same distance from

[1] Bhúr-loka, the terrestrial sphere, is earth and the lower regions; from thence to the sun is the Bhuvar-loka or atmospheric sphere; and from the sun to Dhruva is the Swar-loka or heaven: as subsequently explained in the text, and in other Puráńas.

* Uśanas, in the original.

Mercury; Angáraka (Mars) is as far above Venus; and the priest of the gods (Bŕihaspati, or Jupiter), as far from Mars; whilst Saturn (Śani*) is two hundred and fifty thousand leagues beyond Jupiter.† The sphere of the seven Ŕishis (Ursa Major) is a hundred thousand leagues above Saturn; and, at a similar height above the seven Ŕishis, is Dhruva (the pole-star), the pivot or axis of the whole planetary circle. Such, Maitreya, is the elevation of the three spheres (Bhúr, Bhuvar, Swar) which form the region of the consequences of works.‡ The region of works is here (or in the land of Bharata).[1]

Above Dhruva, at the distance of ten million leagues, lies the sphere of saints (or Mahar-loka), the inhabitants of which dwell in it throughout a Kalpa (or day of Brahmá). At twice that distance is situated Jano-loka, where Sanandana and other pure-minded sons of Brahmá

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[1] A similar account of the situations and distances of the planets occurs in the Padma, Kúrma, and Váyu Puráńas. The Bhágavata§ has one or two varieties; but they are of no great importance.

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* All my MSS. have Sauri.

† सौरिर्बृहस्पतेश्चोर्ध्वं द्विलक्षे सम्यगाश्रितः।

So, to every purpose of this note, read all the MSS. to which I have access; and we are thus told that Saturn is only two hundred thousand *yojanas* beyond Jupiter. Professor Wilson must have read बृहस्पतेः सार्धद्विलक्षे.

See, further, my second note at p. 230, *infra*.

‡ Here, and in the sentence following, this word represents *ijyá*, 'sacrifice'.

§ V., XXII.

reside. At four times the distance between the two last lies the Tapo-loka* (the sphere of penance), inhabited by the deities called Vairájas, who are unconsumable by fire. At six times the distance (or twelve Crores,—a hundred and twenty millions of leagues†) is situated Satya-loka, (the sphere of truth), the inhabitants of which never again know death[1].‡

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[1] An account of these Lókas is met with only in a few of the Puráńas, and is not much more detailed, in them, than in our text. The Váyu§ is most circumstantial. According to that authority, Mahar, which is so called from a mystical term, Maha, is the abode of the Gańadevas—the Yámas and others,—who are the

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* 'And beyond Janaloka, at fourfold the *aforesaid* altitude, *is the world* known as Tapas':

चतुर्गुणोत्तरे चोर्ध्वं जनलोकात्तपः स्मृतः ।

The height of Tapoloka above Dhruva is eighty million *yojanas*.

† The commentaries have it that the distance is forty-eight *kotis* or 480.000.000 of *yojanas*; *i. e.*, six times as far as Tapoloka lies from Janaloka. Subjoined are the words of the smaller commentary: जनलोकापेक्षयैव षड्गुणेन द्वादशकोट्युच्छ्रयेण तपोलोकादनन्तरं सत्यलोकः । ननु तपोलोकापेक्षयेति मन्तव्यम् । तथा सत्यष्टचत्वारिंशत्कोट्युच्छ्रयत्वेन ब्रह्माण्डे तस्यावकाशाभावात् ।

‡ The original here adds that Satyaloka has another designation, that of Brahmaloka: ब्रह्मलोको हि संस्मृतः.

§ Chapter XC.:

महेति व्याहृतेनैवं महर्लोकस्ततो ऽभवत् ।

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यामाद्यो गणाः सर्वे महर्लोकनिवासिनः ।

The probability is, that, by a common Paurańik and Epic licence,—which, for instance, converts स इति into सेति, &c. &c.,—महेति, in the first of the preceding lines, represents महः इति, *i. e.*, महः इति, where महः would be the nominative of महस्, 'a festival', 'a solemnity'.

The other statements from the *Vayu-purána* given in the note here annotated occur not far below the foregoing extracts.

Wherever earthy substance exists, which may be traversed by the feet, that constitutes the sphere of the

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regents or rulers of the Kalpa, the Kalpádhikárins. They are so designated also in the Kúrma.* The Káśí Khaṅḍa† refers the name to Mahas, 'light'; the sphere being invested with radiance (**महसावृत**). Its inhabitants are also called lords of the Kalpa. But the commentator explains this to denote Bhṙigu and the other patriarchs, whose lives endure for a day of Brahmá.‡ The different accounts agree in stating, that, when the three lower spheres are consumed by fire, Mahar-loka is deserted by its tenants, who repair to the next sphere, or Jana-loka. Jana-loka, according to the Váyu, is the residence of the Ṙishis and demigods during the night of Brahmá, and is termed Jana, because the patriarchs are the progenitors of mankind. The Káśí Khaṅḍa§ agrees with the Vishṅu in peopling it with Sanandana and the other ascetic sons of Brahmá, and with Yogins like themselves. These are placed, by the Váyu, in the Tapo-loka; and they, and the other sages, and the demigods, after repeated appearances in the world, become, at last, Vairájas in the Brahma or Satya-loka. After many divine ages of residence there with Brahmá, they are, along with him, absorbed, at the end of his existence, into the indiscrete:

एतस्मिन्ब्रह्मलोके तु कल्पे वैराजके गते ।

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* Part I., Chapter XLIV., 1:

ध्रुवादूर्ध्वं महर्लोकः कोटियोजनविस्तृतः ।
कल्पाधिकारिणश्चैव संस्थिता द्विजपुङ्गवाः ।

† XXII., 3:

द्विजोऽथ लोकं तं वीक्ष्य सर्वतो महसावृतम् ।

‡ The MS. that I have used of the *Káśikhaṅḍa* speaks,—XXII., 6—not of "lords of the Kalpa", but of those who live for a *kalpa*:

कल्पायुषो वसन्त्यत्र तपसा धूतकल्मषाः ।

§ XXII., 8, 9:

निवसन्त्यमला यत्र मानसा ब्रह्मणः सुताः ।
सनन्दनाद्या योगीन्द्राः सर्वे ते ह्यूर्ध्वरेतसः ॥
अन्ये तु योगिनो ये वै ह्यस्खलद्ब्रह्मचारिणः ।
सर्वद्वन्द्वविनिर्मुक्तास्ते वसन्त्यतिनिर्मलाः ॥

earth, the dimensions of which I have already recounted to you. The region that extends from the earth to the

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The commentator on the Káśí Khańda explains Vairája to mean 'relating to, or derived from, Brahmá or Viráj':* हिरण्यगर्भेणोत्पादिता वैराजाः।† The Vairájas are, there,‡ as in the Vishńu Puráńa, placed in the Tapo-loka, and are explained to be ascetics, mendicants, anchorets, and penitents, who have completed a course of rigorous austerities:

इत्यादिसुतपःक्लिष्टकर्माणो ये तपोधनाः।
ब्रह्मायुषस्तपोलोके ते वसन्त्यकुतोभयाः॥

It may be doubted, however, if the Pauráńiks have very precise notions regarding these spheres and their inhabitants. The Puráńas of a decidedly sectarial character add other and higher worlds to the series. Thus, the Kúrma§ identifies Brahma-loka

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* Literally, 'produced by Hirańyagarbha'.

† Rámanátha, in his commentary on the *Káśikhańda*, the *Káśikhańda-dípiká*, explains the Vairájas to be those who are freed from *rajoguńa*: वैराजा अवगतरजोगुणाः. This explanation has no scientific value. See, also, Vol. I., p. 104, note 2.

‡ *Káśikhańda*, XXII., 10—21. The last of these stanzas is that which Professor Wilson quotes just below. In the MS. which I have consulted, instead of °क्लिष्टकर्माणः, the reading is, far preferably, °क्लिष्टवर्ष्माणः, the meaning of which, according to a marginal gloss, is तपोभिर्क्षीणताङ्गाः.

§ Part I., XLIV., 8—14:

सूर्यकोटिप्रतीकाशं परं तस्य दुरासदम्।
न मे वर्णयितुं शक्यं ज्वालामालासमाकुलम्॥
तच्च नारायणस्यापि भवनं ब्रह्मणः पुरे।
शेते तत्र हरिः श्रीमान्मायी मायामयः परः॥
स विष्णुर्लोककथितः पुनरावृत्तिवर्जितः॥
यान्ति तत्र महात्मानो ये प्रपन्ना जनार्दनम्॥
ऊर्ध्वं तद्ब्रह्मसदनात्परं ज्योतिर्मयं शुभम्।
वह्निना च परिक्षिप्तस्तत्रास्ते भगवान्भवः॥
देव्या सह महादेवश्चिन्त्यमानो मनीषिभिः।
योगिभिः शतसाहस्रैर्भूतैश्च सह संवृतः॥

sun, in which the Siddhas and other celestial beings move, is the atmospheric sphere,* which also I have described. The interval between the sun and Dhruva, extending fourteen hundred thousand† leagues, is called,

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with Vishńu-loka, and has a Rudra-loka above it. The Śiva places Vishńu-loka above Brahma-loka, and Rudra-loka above that. In the Káśi Khańḋa we have, instead of those two, Vaikuńṫha and Kailása, as the lofty worlds of Vishńu and Śiva; whilst the Brahma Vaivarta has, above all, a Go-loka, a world or heaven of cows and Kŕishńa. These are, all, evidently, additions to the original system of seven worlds, in which we have, probably, some relation to the seven climates of the ancients, the seven stages or degrees of the earth of the Arabs, and the seven heavens of the Mohammedans, if not to the seven Amshaspands‡ of

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तत्र ते यान्ति नियता द्विजा वै ब्रह्मचारिणः ।
महादेवपराः शान्तास्तपसा सत्यवादिनः ॥
निर्ममा निरहंकाराः कामक्रोधविवर्जिताः ।
द्रक्ष्यन्ति ब्रह्मणा युक्ता रुद्रलोकः स वै स्मृतः ॥

* "Celestial beings" is to render *muni;* and *Bhuvoloka* is represented by "atmospheric sphere".

† *Niyuta.* This distance is brought out as follows:

Intervals.	Distances in *yojanas.*
From Sun to Moon, ...	100.000.
From Moon to Asterisms, ...	100.000.
From Asterisms to Mercury, . . .	200.000.
From Mercury to Venus, ...	200.000.
From Venus to Mars, ...	200.000.
From Mars to Jupiter, ...	200.000.
From Jupiter to Saturn, ...	200.000.
From Saturn to Ursa Major, . . .	100.000.
From Ursa Major to Pole-star, . .	100.000.
Total,	1.400.000.

And so the correction is confirmed which I have made in my second note at p. 226, *supra.* See, further, the *Bhágavata-puráńa,* V., XXII., 16, where Saturn is said to be two hundred thousand *yojanas* beyond Jupiter.

‡ For these celestial councillors, of whom there are discordantly said to be six and thirty-three, see Dr. Spiegel's *Avesta, die Heiligen Schriften der Parsen,* Vol. III., pp. 20 and 4.

by those who are acquainted with the system of the universe, the heavenly sphere.* These three spheres are termed transitory. The three highest,—Janas, Tapas, and Satya,—are styled durable.[1] Mahar-loka, as situated between the two, has, also, a mixed character; for, although it is deserted at the end of the Kalpa, it is not destroyed.† These seven spheres, together with the Pátálas, forming the extent of the whole world,‡ I have, thus, Maitreya, explained to you.

The world is encompassed on every side, and above, and below, by the shell of the egg§ (of Brahmá), in the same manner as the seed of the wood-apple[2] is

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the Pársís. Seven – suggested, originally, perhaps, by the seven planets, – seems to have been a favourite number with various nations of antiquity. Amongst the Hindus, it was applied to a variety of sacred or mythological objects, which are enumerated in a verse in the Hanuman Náṭaka. Ráma is described, there, as piercing seven palm-trees with an arrow, on which other groups of seven take fright; as the seven steeds of the sun, the seven spheres, Munis, seas, continents, and mothers of the gods:

अश्वाः सप्त जगन्ति सप्त मुनयः सप्ताब्धयः सप्तगाः ।
सप्तं सप्त च मातरो भयभृतः संख्या न साम्यादिह ॥ ‖

[1] Kṛitaka and Akṛitaka, literally, 'made and unmade'; the former being renewed every Kalpa, the latter perishing only at the end of Brahmá's life. ¶

[2] Of the Kapittha (Feronia Elephantum).

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* *Swarloka.*

† कृतकाकृतयोर्मध्ये महर्लोक इति स्मृतः ।
गुण्यो भवति कल्पान्ते योऽत्यन्तं न विनश्यति ॥

‡ *Brahmáṅda.* § *Aṅdakaṭáha.*

‖ ? I have not been able to verify this half-stanza.

¶ From the larger commentary: त्रैलोक्यं कृतकं प्रतिकल्पं कार्यं जगादित्वयं चाकृतकं तद्विपरीतम् । The smaller commentary remarks to the same effect.

invested (by its rind).* Around (the outer surface of) the shell flows water, for a space equal to ten times (the diameter of the world). The waters, again, are encompassed, exteriorly, by fire; fire, by air; and air, by ether†; ether, by the origin of the elements‡ (Ahaṁkára); and that, by Intellect. Each of these extends ten times the breadth of that which it encloses; and the last is encircled by (the chief Principle,) Pradhána,[1] which is infinite, and its extent cannot be enumerated. It is, therefore, called the boundless and illimitable cause of all existing things, supreme (nature, or) Prakŕiti; the cause of all mundane eggs, of which there are thousands and tens of thousands, and millions and thousands of millions, such as has been described.[2]§

[1] See before the order in which the elements are evolved (Vol. I., pp. 29, &c.)

[2] The followers of Anaximander and Democritus taught "an *ἀπειρία κόσμων*, 'an infinity of worlds;' and that not only successive, in that space which this world of ours is conceived now to occupy, in respect of the infinity of past and future time, but also a contemporary infinity of coexistent worlds, at all times, throughout endless and unbounded space." Intellect. System, Book I., III., 33.

* See *Original Sanskrit Texts*, Part I., p. 195.

† *Nabhas*. Professor Wilson had "Mind" in the text, which I have changed, unhesitatingly, as above. In taking *nabhas* to mean *ákáśa*, ordinarily rendered "ether", I have assumed that the *Vishńu-puráńa*, as to its cosmogony, is at unity with itself. See Vol. I., p. 84.

‡ *Bhútádi*, here rendered rightly. See Vol. I., pp. 33, 34, and 169, where the term is interpreted "rudimental", "elementary", and "the first element". *Ahaṁkára* as stagnant—*támasa*—is here intended.

§ हेतुभूतमशेषस्य प्रकृतिः परमा मुने।
अण्डानां तु सहस्राणां सहस्राख्युतानि च।
ईदृशानां तथा तत्र कोटिकोटिशतानि च॥

Within Pradhána resides Soul, diffusive, conscious, and self-irradiating; as fire (is inherent) in flint[1], or sesamum oil in its seed. Nature (Pradhána) and soul (Puṁs) are, both, of the character of dependants, and are encompassed by the energy of Vishńu, which is one with the soul of the world, and which is the cause of the separation of those two (soul and nature, at the period of dissolution), of their aggregation (in the continuance of things), and of their combination at the season of creation.[2]* In the same manner as the wind

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[1] Literally, 'in wood'; the attrition of two pieces of which does not create, but developes, their latent heat and flame.

[2] Thus, in Scipio's Dream, the divinity is made the external limit of the universe: "Novem tibi orbibus vel potius globis connexa sunt omnia, quorum unus est cœlestis extimus, qui reliquos complectitur omnis, summus ipse deus arcens et continens ceteros:"

'Supreme *prakŕiti*, Sage, became cause of all,—of thousands of *mundane* eggs: and of such *there are* thousands and tens of thousands, and so, there, hundreds of hundred billions.'

* प्रधानं च पुमांश्चैव सर्वभूतात्मभूतया।
विष्णुशक्त्या महाबुद्धे वृतौ संश्रयधर्मिणौ॥
तयोः सैव पृथग्भावकारणं संश्रयस्य च।
क्षोभकारणभूता च सर्गकाले महामते॥

'*Pradhána* and spirit, most wise one, *are* enveloped—*i. e. governed*—by the energy of Vishńu, which is the soul of all beings: *they* have the property of resorting to one another. And this *energy is* the cause of their becoming separated, and of their resorting to one another; and *it is* the cause, great Sage, of their commotion at the time of creation.'

On these stanzas the smaller commentary remarks as follows: तयोरपि परमेश्वराधिष्ठितत्वमाह। प्रधानं चेति द्वाभ्याम् विष्णोः स्वरूपभूतया चिच्छक्त्या वृतौ अधिष्ठितौ। संश्रयधर्मिणौ नियम्य नियन्तृभावेन स्थितौ। सैव कालात्मना स्थिता सती तयोः प्रलयकाले पृथग्भावे कारणं स्थितिकाले संश्रयस्य च कारणं सर्गकाले क्षोभकारणभूता चेत्यर्थः।

ruffles the surface of the water in a hundred bubbles,* (which, of themselves, are inert), so the energy of Vishńu influences the world, consisting of (inert) nature and soul. Again, as a tree, consisting of root, stem, and branches, springs from a primitive seed, and produces other seeds, whence grow other trees, analogous to the first in species, product, and origin, so from the first unexpanded germ (of nature or Pradhána) spring Mahat (Intellect) and the other rudiments of things. From them proceed the grosser elements, and, from them, men and gods, who are succeeded by sons and the sons of sons.† In the growth

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which Macrobius explains as to be understood of the Supreme First Cause of all things, only in respect of his supremacy over all, and from his comprehending, as well as creating, all things, and being regarded as the soul of the world: "Quod virtutes omnes, quæ illam primæ omnipotentiam summitatis sequuntur, aut ipse faciat, aut ipse contineat. Ipsum denique Jovem veteres vocaverunt, et apud theologos Jupiter est mundi anima." In Somn. Scip., c. XVII.

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* Professor Wilson should seem to have followed this lection:

यथाभ्रक्षं जले वातो बिभर्ति कणिकाशतम् ।

'As the wind carries powerless a hundred particles *that are* in the water.'

On this line, and its various readings, the smaller commentary remarks: यथेति । जले स्थितं कणिकाशतं परमाणुस्तोकमभ्रक्षं यथा भवत्येवं वातो यथा बिभर्ति तथा प्रधानपुरुषात्मकं जगत्तथैव स्थितत्वादात्मन्यभ्रक्षमेव विष्णुशक्तिर्बिभर्ति। पाठान्तरे तु जले स्थितं शैत्यं कणिकाद्वारेणागतं यथा वातो बिभर्ति। पाठान्तरे तु जले स्थितं शैत्यं कणिकाद्वारेणागतं यथा वातो बिभर्ति यथा जलस्थानीयं जगत्कणिकास्थानीयमहदादिद्वारेणागतं वातस्थानीया विष्णोः शक्तिर्बिभर्तीत्यर्थः ।

† एवमव्याकृतात्पूर्वं जायन्ते महदादयः ।
विशेषान्तास्ततस्तेभ्यः संभवन्त्यसुरादयः ॥
तेभ्यश्च पुत्राश्चेषां च पुत्राणामपरे सुताः ।

of a tree from the seed, no detriment occurs to the parent plant; neither is there any waste of beings by the generation of others. In like manner as space,* and time, and the rest are† the cause of the tree (through the materiality of the seed), so the divine Hari is the cause of all things by successive developments (through the materiality of nature).[1] As all the parts of the future plant, existing in the seed of rice,—or the root, the culm, the leaf, the shoot, the stem, the bud, the fruit, the milk, the grain, the chaff, the ear,—spontaneously evolve, when they are in approximation with the subsidiary means of growth (or earth and water), so gods, men, and other beings, involved in many actions (or necessarily existing in those states which are the consequences of good or evil acts‡), become manifested only in their full growth, through the influence of the energy of Vishńu.

[1] The two passages in parentheses are the additions of the commentator, intended to explain how the deity is the material cause of the world. He is not so of his own essence, not so immediately, but through the interposition of Pradhána: उपादानत्वमपि हरेः प्रकृतिद्वारैव न स्वरूपेणेति भावः।§ 'As, however, he is the source of Prakŕiti, he must be considered the material as well as immaterial cause of being.'

'Thus, from the unmanifested first spring *mahat* and the like, inclusive of the elements; then from these originate the demons, &c.; and, from them, sons; and of these sons there *are* other sons.'

* This is to render *ákáśa*, on which term see my first note at p. 34 of Vol. I.

† Add 'in consequence of proximity', संनिधानात्.

‡ This ellipsis was supplied by the Translator.

§ This is from the smaller commentary, and means: 'Hari's material causativity is through the instrumentality of *prakŕiti, and is* not in his own essence. Such is the import.'

This Vishńu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists,* and in whom it will be resolved. That spirit (or Brahma) is the supreme state of Vishńu, which is the essence of all that is visible or invisible, with which all that is is identical, and whence all animate and inanimate existence is derived.† He is primary nature; he, in a perceptible form, is the world; and in him all finally melts: through him all things endure. He is the performer of the rites of devotion; he is the rite;‡ he is the fruit which it bestows; he is the implements by which it is performed. There is nothing besides the illimitable Hari.

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* 'And in whom this *world* subsists': यच्च चेदम्.

† तद्ब्रह्म तत्परं धाम सदसत्परमं पदम्।
यस्य सर्वमभेदेन जगदेतच्चराचरम्॥

'*He is* that Brahma *which the Vedas establish. His is* that supreme effulgence; *for he is* the supreme abode of the existent and of the non-existent. *He it is* by whose non-difference *from Brahma* this entire universe, moveable and immoveable, *has its being.*'

Such is the explanation of the smaller commentary.

‡ Rather, 'and he *is* the sacrifice *that* is offered': स च इज्यते क्रतुः.

CHAPTER VIII.

Description of the sun: his chariot; its two axles: his horses. The cities of the regents of the cardinal points. The sun's course: nature of his rays: his path along the ecliptic. Length of day and night. Divisions of time: equinoxes and solstices, months, years, the cyclical Yuga or age of five years. Northern and southern declinations. Saints on the Lokáloka mountain. Celestial paths of the Pitŕis, gods, Vishńu. Origin of Gangá, and separation, on the top of Meru, into four great rivers.

PARÁŚARA.—Having thus described to you the system of the world in general, I will now explain to you the dimensions and situations of the sun and other luminaries.

The chariot of the sun is nine thousand leagues in length; and the pole* is of twice that longitude;[1] the axle is fifteen millions and seven hundred thousand leagues long;[2] on which is fixed a wheel†—with three

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[1] The sun's car is 10.000 Yojanas broad, and as many deep, according to the Váyu‡ and Matsya. The Bhágavata§ makes it thirty-six hundred thousand long, and one fourth that broad. The Linga agrees with the text.

[2] There is no great difference in this number, in other accounts. The length of this axle, which extends from Meru to Mánasa, is nearly equal to the semi-diameter of the earth, which, according to the Matsya Puráńa, is 18.950.000 Yojanas.

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* *Íshádańda.*

† See Professor Wilson's Translation of the *Ŕig-veda*, Vol. I., p. 78, note *a*.

‡ चक्रेण भास्वता सूर्यः स्यन्दनेन प्रसर्पति ।
दशयोजनसाहस्रो विस्तारायामतः स्मृतः ॥

§ V., XXI., 15.

naves,* five spokes, and six peripheries—consisting of the ever-during year: the whole constituting the circle or wheel of time.[1] The chariot has another axle, which is forty-five thousand, five hundred leagues long.[2] The two halves of the yoke are of the same length, respectively, as the two axles (the longer and the shorter). The short axle, with the (short) yoke, is

[1] The three naves are the three divisions of the day,—morning, noon, and night; the five spokes are the five cyclic years; and the six peripheries are the six seasons. The Bhágavata† explains the three naves to be three periods of the year, of four months each, and gives twelve spokes as types of the twelve months. The Váyu,‡ Matsya, and Bhavishya Puráńas enter into much more detail. According to them, the parts of the wheel are the same as above described: the body of the car is the year; its upper and lower half are the two solstices; Dharma is its flag; Artha and Káma, the pins of the yoke and axle; night is its fender; Nimeshas form its floor; a moment is the axle-tree; an instant, the pole; minutes are its attendants; and hours, its harness.

[2] This shorter axle is, according to the Bhágavata,§ one fourth of the longer.

* Rather, a triple nave, or three naves in one.

† Not the *Bhágavata*, but Śridhara's commentary thereon, V., XXI., 13.

‡ अधेमानि तु सूर्यस्य प्रत्यङ्गानि रथस्य तु ।
संवत्सरस्यावयवैः कल्पितानि यथाक्रमम् ॥
अहस्तुलाभिः सूर्यस्य एकचक्रः स वै स्मृतः ।
आराः षण्मर्तवस्तस्य नेमिः षड्ऋतवः स्मृताः ॥
रथनीडः स्मृतो ह्यब्दस्त्वयने कूबरावुभौ ।
मुहूर्ता बन्धुरास्तस्य शस्य तेऽस्य कलाः स्मृताः ॥
तस्य काष्ठाः स्मृता घोणा ईषादण्डः क्षणास्तु वै ।
निमेषाश्चानुकर्षोऽस्य ईषा चास्य लवाः स्मृताः ॥
रात्रिर्वरूथो धर्मोऽस्य ध्वज ऊर्ध्वः समुच्छ्रितः ।
युगाचकोटी ते तस्य अर्थकामावुभौ स्मृतौ ॥

§ V., XXI., 14.

supported by the pole-star: the end of the (longer) axle, to which the wheel of the car is attached, moves on the Mánasa mountain.[1]* The seven† horses of the sun's car are the metres of the Vedas: Gáyatrí, Bṛihatí, Ushṅih, Jagatí,‡ Trishṭubh, Anushṭubh, and Pankti.

The city of Indra§ is situated on the eastern side of the Mánasottara mountain; that of Yama, on the southern face; that of Varuṅa, on the west; and that

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[1] We are to understand, here, both in the axle and yoke, two levers, one horizontal, the other, perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the pole-star, by two aerial cords, which are lengthened in the sun's southern course, and shortened in his northern; and, retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mánasottara mountain, on Pushkara-dwípa, which runs, like a ring, round the several continents and oceans. The contrivance is commonly compared to an oil-mill, and was, probably, suggested by that machine, as constructed in India. As the Mánasottara mountain is but 50.000 leagues high, and Meru, 84.000, whilst Dhruva is 1.500.000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semi-circular axles connect a central wheel with the sides of the car.

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* द्वितीयेऽक्षे तु तच्चक्रं संस्थितं मानसाचले ।

'And as to the second axle, its wheel rests on Mount Mánasa.'

† The original characterizes these horses as 'tawny', *hari*.

‡ Here—as before: Vol. I., p. 85—I have corrected the "Jayati" of the former edition.

§ *Vásavi puri*, 'the city of Vásava, *i. e.*, Indra.'

of Soma, on the north: named, severally, Vaswaukasárá,* Saṁyamaní, Mukhyá, and Vibhávarí.[1]

[1] In the Linga,† the city of Indra is called Amarávatí; and, in it and the Váyu,‡ that of Varuńa is termed Sukhá.§

* Corrected from "Vaswokasárá". This is called, in the original, the city of Śakra, a name of Indra.

† Prior Section, LIV., 1—3:

ज्योतिर्गणप्रचारं वै संक्षिप्याण्डे ब्रवीम्यहम् ।
देवचेचाणि चालोक्य ग्रहचारप्रसिद्धये ॥
मानसोपरि माहेन्द्री प्राच्यां मेरोः पुरी स्थिता ।
दक्षिणे भानुपुत्रस्य वरुणस्य च वारुणे ॥
सौम्ये सोमस्य विपुला तासु दिग्देवताः स्थिताः ।
अमरावती संयमनी सुखा चैव विभा क्रमात् ॥

Here the four cities referred to bear the appellations of Amarávatí, Saṁyamaní, Sukhá and Vibhá.

‡ The following extract is from the *Váyu-puráńa:*

पुराणि लोकपालानां प्रवक्ष्यामि यथाक्रमम् ।
ज्योतिर्गणप्रचारस्य प्रमाणं परिवक्ष्यते ॥
मेरोः प्राच्यां दिशि तथा मानसस्यैव मूर्धनि ।
वस्वौकसारा माहेन्द्री पुण्या हेमपरिष्कृता ॥
दक्षिणेन पुनर्मेरोर्मानसस्यैव मूर्धनि ।
वैवस्वतो निवसति यमः संयमने पुरे ॥
प्रतीच्यां तु पुनर्मेरोर्मानसस्यैव मूर्धनि ।
सुखा नाम पुरी रम्या वरुणस्याथ धीमतः ॥
दिश्युत्तरस्यां मेरोस्तु मानसस्यैव मूर्धनि ।
तुल्या माहेन्द्रपुर्यास्तु सोमस्यापि विभावरी ॥
मानसोत्तरपृष्ठे तु लोकपालाश्चतुर्दिशम् ।
स्थिता धर्मव्यवस्थार्थं लोकसंरक्षणाय च ॥

In the sequel to these verses, Vibhávarí is also called Vibhá; and some MSS. consulted by me give, there, Amarávatí as convertible with Vaswaukasárá. Mukhyá is, further, interchanged, in several MSS., with Sukhá, the city of Varuńa.

In the *Matsya-puráńa* there is a passage differing by scarcely a word from that just cited, beginning at its second stanza. In this Puráńa, also, we find Vibhávarí and Vibhá,—synonymous terms, importing 'bright',—and likewise both Vaswaukasárá and Amarávatí.

§ The *Bhágavata-puráńa*, V., XXI., 7, calls the city of Indra, Devadhání, and that of Varuńa, Nimlochaní. As to Yama's and Soma's cities, it agrees with our text.

The glorious sun, Maitreya, darts, like an arrow, on his southern course, attended by the constellations of the Zodiac. He causes the difference between* day and night, and is the divine vehicle and path of the sages who have overcome the inflictions of the world. Whilst the sun, who is the discriminator of all hours, shines, in one continent, in midday, in the opposite Dwípas, Maitreya, it will be midnight. Rising and setting are at all seasons, and are always (relatively) opposed in the different cardinal and intermediate points of the horizon. When the sun becomes visible to any people, to them he is said to rise; when he disappears from their view, that is called his setting. There is, in truth, neither rising nor setting of the sun; for he is always: and these terms merely imply his presence and his disappearance. †

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* Read, rather, 'distribution of', *vyavasthána.*

† दिवसस्य रविर्मध्ये सर्वकालं व्यवस्थितः ।
सर्वद्वीपेषु मैत्रेय निशार्धस्य च संमुखः ॥
उदयास्तमने चैव सर्वकालं तु संमुखे ।
दिशास्वशेषासु तथा मैत्रेय विदिशासु च ॥
यैर्यत्र दृश्यते भास्वान्स तेषामुदयः स्मृतः ।
तिरोभावं च यत्रैति तत्रैवास्तमनं रवेः ॥
नैवास्तमनमर्कस्य नोदयः सर्वदा सतः ।
उदयास्तमनाख्ये हि दर्शनादर्शने रवेः ॥

'The sun is stationed, for all time, in the middle of the day, and over against midnight in all the *dwipas*, Maitreya. But, the rising and the setting *of the sun* being perpetually opposite *to each other*,—and, in the same way, all the cardinal points, and so the cross-points,—Maitreya, people speak of the rising of the sun where they see it; and, where the sun disappears, there, *to them*, is his setting. Of the sun, which is always *in one and the same place*, there is neither setting nor rising; for what are called rising and setting are *only* the seeing and the not

When the sun (at midday) passes over either of the cities of the gods (on the Mánasottara mountain—at the cardinal points), his light extends to three cities and two intermediate points:* when situated in an intermediate point, he illuminates two of the cities and three intermediate points† (in either case, one hemisphere). From the period of his rise, the sun moves with increasing rays until noon, when he proceeds towards his setting with rays diminishing (that is, his heat increases or diminishes in proportion as he advances to, or recedes from, the meridian of any place). The east and west quarters are so called from the sun's rising and setting there.[1] As far as the sun shines in front, so far he shines behind and on either hand, illuminating all places except the summit of Meru, the mountain of the immortals: for, when his rays reach the court of Brahmá, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails. Consequently, there is always

[1] The terms Púrva and Apara mean, properly, 'before' and 'behind:' but 'before' naturally denotes the east, either because men, according to a text of the Vedas, spontaneously face, as if to welcome, the rising sun, or because they are enjoined by the laws so to do. When they face the rising sun, the west is, of course, behind them. The same circumstance determines the application of the term Dakshiṅa, properly 'right,' δεξιὸς, or 'dexter,' to the south. Uttara, 'other' or 'last,' necessarily implies the north.

seeing the sun.'

The heliocentricism taught in this passage, but not brought out in the former translation, is remarkable. It is contradicted, however, a little further on.

* *Vikarṅa.* † *Koṅa.*

the alternation of day and night, according as the divisions of the continent lie in the northern (or southern) quarter, or inasmuch as they are situated north (or south) of Meru.[1]*

[1] This is rather obscure; but it is made out clearly enough in the commentary and in the parallel passages in the Váyu, Matsya, Linga, Kúrma, and Bhágavata.† The sun travels round the world, keeping Meru always on his right. To the spectator who fronts him, therefore, as he rises, Meru must be always on the north; and, as the sun's rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in darkness, whilst those on the south of it must be in light: north and south being relative, not absolute, terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator: **मेरुं प्रदक्षिणीकुर्वन्तं सूर्यं ये यत्र पश्यन्ति सा च तेषां प्राची तेषां च वामभाग एव मेरुः। अतः सर्वेषां सर्वदा मेरूत्तरतः एव। दक्षिणभागे च लोकालोकाचलः। तस्मादुत्तरस्यां दिशि सदा रात्रिर्दक्षिणस्यां च सदा दिनम्।**‡ It was,

* * **तस्मादिश्युत्तरस्यां वै दिवा रात्रिः सदैव हि।**
सर्वेषां द्वीपवर्षाणां मेरूत्तरतो यतः॥

'To the north *of Meru* there is, therefore, always night during day *in other regions;* for Meru is north of all the *dwípas* and *varshas.*'

† It may be enough to refer to the *Bhágavata-puráńa*, V., XXII., 2, where it is said, according to Burnouf's translation: "Le sage dit: Tout comme les fourmis et autres insectes, placés sur une roue de potier qui tourne, tournent avec elle et suivent en même temps des directions qui leur sont propres, puisqu'on les trouve sur divers points; ainsi le soleil et les autres planètes, placés sur la roue du Temps qui a pour attributs les signes et les Nakchatras, tournent avec elle autour de Dhruva et de Mêru, en les laissant à leur droite, et marchent d'un mouvement qui leur est propre, puisqu'on les voit dans un Nakchatra ou dans un signe différent."

‡ This is from the smaller commentary, which adds, by way of a second explanation: **भारतादिवर्षस्थानां संमुखे सूर्यमुखत्वं पश्यतामुत्तरस्यां दिशि वामभागे मेरोरेवतः सदा दिनमन्यतश्च सदा रात्रिर्दक्षिणभागे तु सदा दिनमेवेत्यर्थादुक्तं भवति।**

. The radiance of the solar orb, when the sun has set, is accumulated in fire; and hence fire is visible at a greater distance by night (than by day). During the latter, a fourth of the rays of fire blend with those of the sun; and, from their union, the sun shines with greater intensity by day. Elemental light, and heat derived from the sun or from fire, blending with each other, mutually prevail in various proportions, both by day and night.* When the sun is present either in the southern or the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light.† It is from this cause that the

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probably, through some misapprehension of this doctrine, that Major Wilford asserted: "By Meru they"—the Paurańiks—"understand, in general, the north pole; but the context of the Puráńas is against this supposition." Asiatic Researches, Vol. VIII., p. 286. There is no inconsistency, however, in Meru's being absolutely in the centre of the world, and relatively north to the inhabitants of the several portions, to all of whom the east is that quarter where the sun first appears, and the other quarters are thereby regulated.

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* All my MSS. read thus:

तेजसी भास्करायेये प्रकाशोष्णस्वरूपिणी ।
परस्परानुप्रवेशादाप्यायेते दिवानिशम् ॥

'The two lustres,—that of the sun and that of fire,—consisting of light and heat, owing to mutual penetration, become intensified during the day and during the night, *respectively*.'

† दक्षिणोत्तरभूम्यर्धं समुत्तिष्ठति भास्करे ।
अहोरात्रं विशत्यम्भस्तमःप्राकाश्यशीलवत् ॥

'When the sun is present in the southern hemisphere, or in the northern, day and night enter the water, possessed, *respectively*, of the nature of light and of that of darkness.'

So the commentators, and rightly, in obedience to a law of Sanskrit grammar. See Páńini, II., II., 34.

waters look dark by day, because night is within them; and they look white by night, because, at the setting of the sun, the light of day takes refuge in their bosom.[1]*

When the sun has travelled in the centre of Pushkara a thirtieth part of (the circumference of) the globe, his course is equal, in time, to one Muhúrta;[2] and, whirling round, like the circumference of the wheel of a potter, he distributes day and night upon the earth. In the commencement of his northern course, the sun passes to Capricornus, thence to Aqua-

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[1] Similar notions are contained in the Váyu.†

[2] The sun travels at the rate of one-thirtieth of the earth's circumference in a Muhúrta—or 31.50.000 Yojanas; making the

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* आताम्रा हि भवत्यापो दिवा नक्तप्रवेशनात् ।
दिनं विशति चैवाप्सो भास्करे ऽस्तमुपेयुषि ।
तस्माच्छुक्लीभवत्यापो नक्तमङ्गःप्रवेशनात् ॥

† अग्निमाविशते रात्रौ तस्माद्रात्रिप्रकाशते ।
उदितस्तु पुनः सूर्यः औष्ण्यमापेयमाविशेत् ॥
संयुक्तो वह्निना सूर्यस्ततः स तपते दिवा ।
प्राकाश्यं च तथौष्ण्यं च सूर्यापेयी च तेजसी ॥
परस्परानुप्रवेशादाप्यायेते दिवानिशम् ।
उत्तरे चैव भूम्यर्धे तथा तस्मिंश्च दक्षिणे ॥
उत्तिष्ठति यदा सूर्ये रात्रिराविशते क्षपः ।
तस्मात्ताम्रा भवत्यापो दिवा रात्रिप्रवेशवान् ॥
अस्तं याति पुनः सूर्यो दिनमाविशते क्षपः ।
तस्माच्छुक्ला भवत्यापो नक्तमङ्गःप्रवेशनात् ॥
एते नक्तमयोगेन भूम्यर्धे दक्षिणोत्तरे ।
उदयास्तमने ऽर्कस्य अहोरात्रं विशत्यपः ॥
दिनं सूर्यप्रकाशाख्यं तामसी रात्रिरुच्यते ।
तस्माद्भवस्थिता रात्रिः सूर्यावेक्षमहः स्मृतम् ॥

rius, thence to Pisces; going successively from one sign of the Zodiac to another. After he has passed through these, the sun attains his equinoctial movement (the vernal equinox), when he makes the day and night of equal duration. Thenceforward the length of the night decreases, and the day becomes longer, until the sun reaches the end of Gemini, when he pursues a different direction, and, entering Cancer, begins his declension to the south. As the circumference of a potter's wheel revolves most rapidly, so the sun travels rapidly on his southern journey: he flies along his path with the velocity of wind, and traverses a

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total, 9 crores and 45 lakhs, or 9.45.00.000; according to the Váyu,* Linga,† and Matsya‡ Puráńas.

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* एवं पुष्करमध्येन यदा सर्पति भास्करः।
चिंशांशकं तु मेदिन्यां मुहूर्तेनैव गच्छति॥
योजनानामुहूर्तस्य इमां संख्यां निबोधत।
पूर्णं शतसहस्राणामेकचिंशत्तु सा स्मृतम्॥
पञ्चाशत्तु तथान्यानि सहस्राण्यधिकानि तु।
मुहूर्तिकी गतिर्ह्येषा सूर्यस्य तु विधीयते॥

† Prior Section, LIV., 10—13:
एवं पुष्करमध्ये तु यदा सर्पति वारिपः॥
चिंशांशकं तु मेदिन्यां मुहूर्तेनैव गच्छति।
योजनानां मुहूर्तस्य इमां संख्यां निबोधत॥
पूर्णा शतसहस्राणामेकचिंशत्तु सा स्मृता।
पञ्चाशच्च तथान्यानि सहस्राण्यधिकानि तु॥
मौहूर्तिकी गतिर्ह्येषा भास्करस्य महात्मनः।

‡ The passage in the *Matsya-puráńa* scarcely differs from that in the *Linga-puráńa*, with the exception of its beginning, which runs thus:
एवं च पुरमध्ये तु यदा भवति भास्करः॥
चिंशद्भागं तु मेदिन्यां मुहूर्तेन स गच्छति।
Some MSS. have, however, instead of च पुरमध्ये तु, पुष्करमध्येन.

great distance in a short time.* In twelve Muhúrtas he passes through thirteen lunar asterisms and a half during the day; and, during the night, he passes through the same distance, only in eighteen Muhúrtas.† As the centre of the potter's wheel revolves more slowly (than the circumference), so the sun, in his northern path, again revolves with less rapidity, and moves over a less space of the earth in a longer time; until, at the end of his northern route, the day is again eighteen Muhúrtas, and the night, twelve; the sun passing through half the lunar mansions, by day and by night, in those periods, respectively.‡ As the lump of clay on the centre of the potter's wheel moves most slowly, so the polar-star, which is in the centre of the zodiacal wheel, revolves very tardily, and ever remains in the centre, as the clay continues in the centre of the wheel of the potter.

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* अतिवेगितया कालं वायुवेगबलाच्चलन्।
तस्मात्प्रच्छष्टां भूमिं तु कालेनाल्पेन गच्छति॥

'From *having* the impetus and power of wind, he moves with exceeding swiftness through time, *i. e.*, *space*. He traverses, therefore, an immense interval in a short time.'

I follow the smaller commentary in explaining *kála*, 'time', by 'space'.

† शीघ्रो द्वादशभिः शैघ्र्याद्मुहूर्तैर्दक्षिणायने।
चयोदशार्धमृक्षाणामहा तु चरति द्विज।
मुहूर्तैस्त्रावदृक्षाणि नक्तमष्टादशैश्चरन्॥

From this it appears—which is unnoticed in the translation—that the sun is spoken of when on his 'southern path'.

‡ तस्माद्दीर्घेण कालेन भूमिमल्पां तु गच्छति।
अष्टादशमुहूर्तं यदुत्तरायणपश्चिमम्॥
अहर्भवति तत्रापि चरते मन्दविक्रमः।
चयोदशार्धमृक्षाणां चरते रविः।
मुहूर्तैस्त्रावदृक्षाणि रात्रौ द्वादशभिश्चरन्॥

The text, it is observable, gives, with unimportant omissions, the substance of these verses, rather than a close rendering of them.

The relative length of the day or night depends upon the greater or less velocity with which the sun revolves through the degrees between the two points of the horizon.* In the solstitial period, in which his diurnal path is quickest, his nocturnal is slowest; and, in that in which he moves quick by night, he travels slowly by day.† The extent of his journey is, in either case, the same; for, in the course of the day and night, he passes through all the signs of the Zodiac, or six by night, and the same number by day. The length and shortness of the day are measured by the extent of the signs; and the duration of day and night, by the period which the sun takes to pass through them.[1]

[1] This passage, which is somewhat at variance with the general doctrine that the length of the day depends upon the velocity of the sun's course, and which has not been noticed in any other Paurániik text, is defended, by the commentator, upon the authority of the Jyotihśástra or astronomical writings. According to them, he asserts, the signs of the Zodiac are of different extent: Aquarius, Pisces, and Aries are the shortest; Taurus, Capricornus, and Gemini are something longer; Leo and Scorpio, longer still; and the remaining four, the longest of all. According to the six which the sun traverses, the day or night will be the longer or shorter. The text is,

राशिप्रमाणजनिता दीर्घह्रस्वात्मता दिने।
तथा निशायां राशीनां प्रमाणैर्लघुदीर्घता॥
दिनादेर्दीर्घह्रस्वत्वं तन्भोगेनैव जायते।‡

* उभयोः काष्ठयोर्मध्ये भ्रमतो मण्डलानि तु
दिवा नक्तं च सूर्यस्य मन्दा शीघ्रा च वै गतिः॥

'Of the sun, whirling its circles between the two points of the horizon by day and by night, the progress is slow and rapid.'

† मन्दाद्रि यस्मिन्नयने शीघ्रा नक्तं तदा गतिः।
शीघ्रा दिवा यदा चास्य तदा मन्दा गतिर्निशि॥

‡ I have added this line. Apparently, Professor Wilson thought it would be somewhat superfluous to translate it.

In his northern declination, the sun moves quickest by night, and slowest by day; in his southern declination, the reverse is the case.

The night is called Ushá, and the day is denominated Vyushṭi, and the interval between them is called Sandhyá.* On the occurrence of the awful Sandhyá, the terrific fiends† termed Mandehas attempt to devour the sun: for Brahmá‡ denounced this curse upon them, that, without the power to perish, they should die every day (and revive by night); and, therefore, a fierce contest occurs (daily) between them and the

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The apparent contradiction may, however, be reconciled by understanding the sun's slow motion, and the length of a sign, to be equivalent terms.

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* That is, Ushá is a part of the night; Vyushṭi, of the day.

उषा रात्रिः समाख्याता वुष्टिश्चाप्युच्यते दिनम्।
प्रोच्यते च तथा संधा उषावुष्टयोर्यदन्तरम्॥

So read all my MSS. The smaller commentary remarks: उषा इति। रात्रिर्वा उषाः। अहर्वुष्टिरिति श्रुतेः। But the compound in the latter half of the stanza seems to show that we are to read Ushá, not Ushas. Hence, probably, either the commentary—unless only loose—is corrupted, or else the text that accompanies it. *Ushovyushṭyoḥ*, which yields Ushas, is, however, a lection found in parallel passages of other Puráṅas.

The Translator's "Vyushṭa", which I have altered, is here impossible, unless we assume that we have, in some MSS., that and Vyushṭi—the word embedded in the compound—in the same stanza.

The ensuing gloss on Ushas is taken from Professor Wilson's Translation of the *Rig-veda*, Vol. I., p. 78, second foot-note:

"The dawn; daughter of the personified heaven, or its deity, *Dyudevatáyá duhitá*. Rosen translates the name *Aurora*; but it seems preferable to keep the original denomination; as, except in regard to time, there is nothing in common between the two. In the *Vishńu-puráńa*, indeed, *Ushá*, a word of similar derivation as *Ushas*, is called night; and the dawn is *Vyushtá* [*sic*: for Vyushṭa]. Several passages seem to indicate that *Ushá* or *Ushas* is the time immediately preceding daybreak."

† *Rákshasa.* ‡ In the original, Prajápati.

sun.[1] At this season, pious Brahmans scatter water, purified by the mystical Oṁkára, and consecrated by the Gáyatrí;[2]* and by this water, as by a thunderbolt,

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[1] The same story occurs in the Váyu,† with the addition that the Mandehas are three crores in number. It seems to be an ancient legend, imperfectly preserved in some of the Puráńas.

[2] The sacred syllable Om has been already described (Vol. I., p. 1, note). The Gáyatrí, or holiest verse of the Vedas, not to be uttered to ears profane, is a short prayer to the sun, identified as the supreme, and occurs in the tenth hymn of the fourth section of the third Ashṭaka of the Saṁhitá of the Ṛig-veda:

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।

'We meditate on that excellent light of the divine sun: may he illuminate our minds.'‡ Such is the fear entertained of profa-

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* ओंकारब्रह्मसंयुक्तं गायत्र्या चाभिमन्त्रितम् ।

† उषा रात्रिः स्मृता विप्रैर्वृष्टिस्त्वापि स्वहः स्मृतः ।
सूर्यं हि ग्रसमानानां संध्याकाले हि रक्षसाम् ॥
प्रजापतिनियोगेन शापशेषां दुरात्मनाम् ।
अक्षयत्वं च देहस्य प्रापितामरणं तथा ॥
तिस्रः कोट्यस्तु विख्याता मन्देहा नाम राक्षसाः ।
प्रार्थयन्ति सहस्रांशुमुद्यन्ति दिने दिने ॥
तापयन्तं दुरात्मानः सूर्यमिच्छन्ति खादितुम् ।
अथ सूर्यस्य तेषां च युद्धमासीत्सुदारुणम् ॥

‡ Professor Wilson, in his Translation of the *Ṛig-veda*, Vol. III., p. 110, gives another rendering of this verse: "We meditate on that desirable light of the divine Savitṛí, who influences our pious rites."

To this he adds the following comment: "This is the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones's translation of a paraphrastic interpretation. He renders it: 'Let us adore the supremacy of *that* divine sun, the godhead who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress toward his holy seat' (Works, 8vo., Vol. XIII., p. 367). The text has merely *Tat savitur vareńyaṁ bhargo devasya dhímahi, dhiyo yo naḥ prachodayát.*

the foul fiends are consumed. When the first oblation is offered, with solemn invocations, in the morning rite,[1] the thousand-rayed deity shines forth with un-

ning this text, that copyists of the Vedas not unfrequently refrain from transcribing it, both in the Saṁhitá and Bháshya.

[1] Or, in the text, with the prayer that commences with the words Súryo jyotiḥ: 'That which is in the sun (or light) is ador-

The last member may be also rendered, 'who may animate or enlighten our intellects.' The verse occurs in the *Yajus*, III., 35, and in the *Sáman*, II., 8, 12. Both commentators are agreed to understand, by *savitŕi*, the soul, as one with the soul of the world, Brahma: but various meanings are also given. Thus, Sáyaṇa has, we meditate on the light which is one with Brahma, his own light, which, from its consuming influence on ignorance and its consequences, is termed *bhargas;* and is that which is desirable, from its being to be known or worshipped by all *(vareńya)*; the property of the supreme being *(parameśwara)*, the creator of the world, and the animator, impeller, or urger *(savitŕi)*, through the internally abiding spirit *(antaryámin)* of all creatures. Again, *yaḥ*, although masculine, may, by Vaidik licence, be the relative to the neuter noun *bhargas;* that light which animates all *(dhiyaḥ)* acts *(karmáńi)*, or illumes all understandings *(buddhiḥ)*. Again, *devasya savituḥ* may mean, of the bright or radiant sun, as the progenitor of all, *sarvasya prasavituḥ;* and *bhargas* may be understood as the sphere or orb of light, the consumer of sins, *pápánáṁ tápakaṁ tejo-maṅḍalam*. Again, *bhargas* may be interpreted food; and the prayer may only implore the sun to provide sustenance: *tasya prasádád annádi-lakshaṇaṁ phalaṁ dhimahi, tasyádhára-bhutá bhavema*, we anticipate from his favour the reward that is characterized by food and the like, that is, may we be supported by him. Mahídhara in his comment on the same text in the *Yajus*, notices similar varieties of interpretation."

In the Introduction to the volume just quoted from, Professor Wilson says, of the Gáyátri, at p. X.:

"The commentators admit some variety of interpretation; but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship; and it is still employed by the unphilosophical Hindus with merely that signification. Later notions, and, especially, those of the Vedánta, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or Brahma."

clouded splendour.* Oṁkára is Vishṇu the mighty,† the substance of the three Vedas,‡ the lord of speech; and, by its enunciation, those Rákshasas are destroyed. The sun is a principal part of Vishṇu; and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om.§ Light effused by (the utterance of) Oṁkára becomes radiant, and burns up entirely the Rákshasas called Mandehas. The performance of the Sandhyá (the morning) sacrifice‖

able,' &c. The whole prayer¶ is given in Colebrooke's Account of the Religious Ceremonies of the Hindus: Asiatic Researches, Vol. V., p. 351.**

* अग्निहोत्रे हूयते या समन्त्रा प्रथमा श्रुतिः।
सूर्यो ज्योतिः सहस्रांशुः सूर्यो दीप्यति भास्करः॥

'The first burnt-offering is that which, accompanied by *mantras*, is offered in the *agnihotra*. The sun is effulgence, thousand-rayed: the sun shines, producer of radiance.'

† *Bhagavat.*

‡ This expression is to render *tridhámán*, 'the triple-gloried'; the glories in question being the Vedas, according to the smaller commentary: त्रिधामा त्रीणि ऋग्यजुःसामरूपाणि धामानि तेजांसि स्वरूपाणि वा यस्य सः। And so, in effect, proposes the larger commentary, after suggesting that Brahmá, Vishṇu, and Śiva are intended.

§ वैष्णवांशः परं सूर्यो योऽन्तर्ज्योतिरसंभवम्।
अभिधायक ओंकारस्तस्य संप्रेरकः परः॥

'The sun, which is the internal unchanging light, is supremely a portion of Vishṇu; *and* its supreme stimulator is the utterance Om, expressing *him.*'

‖ *Upásana*, 'service', 'devotion'.

¶ Colebrooke thus renders it: "That which is in the sun, and thus called light or effulgent power, is adorable, and must be worshipped by them who dread successive births and deaths, and who eagerly desire beatitude. The being who may be seen in the solar orb must be contemplated, by the understanding, to obtain exemption from successive births and deaths, and various pains."

** Or *Miscellaneous Essays*, Vol. I., p. 129.

must never, therefore, be delayed; for he who neglects it is guilty of the murder of the sun. Protected thus by the Brahmans and the (pigmy sages called) Válikhilyas, the sun goes on his course, to give light to the world.

Fifteen twinklings of the eye (Nimeshas) make a Káshṫhá; thirty Káshṫhás, a Kalá; thirty Kalás, a Muhúrta (forty-eight minutes); and thirty Muhúrtas, a day and night. The portions of the day are longer or shorter, as has been explained; but the Sandhyá is always the same in increase or decrease, being only one Muhúrta.[1] From the period that a line may be drawn across the sun (or that half his orb is visible) to the expiration of three Muhúrtas (two hours and twenty-four minutes), that interval is called Prátaḥ* (morning), forming a fifth portion of the day. The next portion, or three Muhúrtas from morning, is termed Sangava (forenoon); the three next Muhúrtas constitute midday; the afternoon comprises the next three Muhúrtas; the three Muhúrtas following are considered as the

[1] But this comprehends the two Sandhyás, 'morning and evening twilight.' Two Náḍís, or half a Muhúrta, before sunrise, constitute the morning Sandhyá; and the same interval after sunset, the evening. Sandhyá, meaning 'junction,' is so termed, as it is the juncture or interval between darkness and light; as in the Váyu and Matsya:

लोकालोकं तु संधत्ते यस्मात्सूर्यः परिभ्रमन् ।
तस्मात्संध्येति तामाहुरुषोव्युष्ट्योस्तथान्तरम् ॥ †

* *Prátastana* is a variant of several of my MSS.

† This is the reading of the *Matsya-puráńa*. The *Váyu-puráńa* has:

लोकालोकं तु संधत्ते यस्मात्सूर्यपरिग्रहम् ।
तस्मात्संध्येति तामाहुरुषाव्युष्ट्योर्यदन्तरम् ॥

evening: and the fifteen Muhúrtas of the day are thus classed in five portions of three each. But the day consists of fifteen Muhúrtas only at the equinoxes; increasing or diminishing, in number, in the northern and southern declinations of the sun, when the day encroaches on the night, or the night upon the day. The equinoxes occur in the seasons of spring and autumn, when the sun enters the signs of Aries and Libra. When the sun enters Capricorn (the winter solstice), his northern progress commences; and his southern, when he enters Cancer (the summer solstice).*

Fifteen days of thirty Muhúrtas each are called a Paksha (a lunar fortnight); two of these make a month; and two months, a solar season; three seasons, a northern or southern declination (Ayana); and those two compose a year. Years, made up of four kinds of months,[1] are distinguished into five kinds; and an aggregate of all the varieties of time is termed a Yuga (or cycle). The years are, severally, called Saṁvatsara,

[1] The four months are named in the Váyu,† and are: 1. the Saura or solar-sidereal, consisting of the sun's passage through a sign of the Zodiac; 2. the Saumya or Chándra or lunar month, comprehending thirty lunations or Tithis, and reckoned, most usually, from new moon to new moon, though, sometimes, from full moon to full moon; 3. the Sávana or solar month, containing thirty days of sunrise and sunset; and, 4. the Nákshatra or lunar-asterismal month, which is the moon's revolution through the twenty-eight lunar mansions.

* Compare with this paragraph, Vol. I., pp. 47, etc.

† सौरसौम्यं तु विज्ञेयं नाक्षत्रं सावनं तथा।

Parivatsara, Idwatsara, Anuvatsara, and Vatsara. This is the time called a Yuga.[1]

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[1] The five years forming this Yuga or cycle differ only in denomination, being composed of the months above described, with such Malamásas or intercalary months as may be necessary to complete the period, according to Vŕiddha Garga. The cycle comprehends, therefore, sixty solar-sidereal months of 1800 days; sixty-one solar months, or 1830 days; sixty-two lunar months, or 1860 lunations; and sixty-seven lunar-asterismal months, or 1809 such days. Colonel Warren, in his Kála Sankalitá, considers these years to be, severally, cycles. "In the cycle of sixty," he observes, "are contained five cycles of twelve years, each supposed equal to one year of the planet [Jupiter]. I only mention this cycle because I found it mentioned in some books; but I know of no nation or tribe that reckons time after that account. The names of the five cycles, or Yugas, are as follows: 1. Saṁvatsara, 2. Parivatsara, 3. Idwatsara, 4. Anuvatsara, 5. Udravatsara. The name of each year is determined from the Nakshatra in which Bŕihaspati sets and rises heliacally; and they follow in the order of the lunar months." Kála Sankalitá, pp. 212, 213. It may be reasonably doubted, however, if this view be correct; and the only connexion between the cycle of five years and that of Bŕihaspati may be the multiplication of the former by the latter (5×12), so as to form the cycle of sixty years; a cycle based, the commentator remarks, upon the conjunction (Yuga) of the sun and moon in every sixtieth year. The original and properly Indian cycle, however, is that of five years, as Bentley remarks: "The astronomers of this period [1181 B. C.] *** framed a cycle of five years, for civil and religious purposes." Ancient and Modern Hindu Astronomy.* It is, in fact, as Mr. Colebrooke states, the cycle of the Vedas, described in the Jyotisha or astronomical sections, and specified, in the institutes of Parásara, as the basis

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* *A Historical View of the Hindu Astronomy*, &c., London edition, p. 11.

The mountain-range that lies most to the north* (in Bharata-varsha) is called Śŕingavat (the horned), from its having three principal elevations (horns or peaks), one to the north, one to the south, and one in the centre. The last is called the equinoctial; for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial points in the first degree of Aries and of Libra, and making day and night of equal duration, or fifteen Muhúrtas each. When the sun, most excellent sage, is in the first degree of the lunar mansion Kŕittiká, and the moon is in the fourth of Viśákhá; or when the sun is in the third degree of Viśákhá, and the moon is in the head of Kŕittiká, (these positions being contemporary with the equinoxes), that equinoctial season is holy[1] (and is styled

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of calculation for larger cycles. Asiatic Researches, Vol. VIII., pp. 470, 471.†

[1] Reference is here made, apparently, though indistinctly, to those positions of the planets which indicate, according to Bentley, the formation of the lunar mansions, by Hindu astronomers, about 1424 B. C. Historical View of the Hindu Astronomy, pp. 3, 4. The Váyu and Linga‡ Puráńas specify the positions of the

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* Literally, 'to the north of Śweta':

यः श्वेतस्योत्तरः शैलः शृङ्गवानिति विश्रुतः ।

For Śweta and Śŕingavat—or Śŕingin—*vide* pp. 114, 115, *supra*.

† Or *Miscellaneous Essays*, Vol. I., pp. 106—108.

‡ Prior Section, LXI., 40—48:

एतेष्वेव ग्रहाः सर्वे नक्षत्रेषु समुत्थिताः ।
विवस्वानदिते पुत्रः सूर्यो वै मुनिसत्तमाः ॥
विशाखासु समुत्पन्नो ग्रहाणां पथमो ग्रहः ।
त्विषिमान्धर्मपुत्रस्तु सोमो देवो वसुस्तु सः ॥

the Mahávishuva or the great equinox).* At this time,

other planets at the same time, or the end, according to the former,†

शीतरश्मिः समुत्पन्नः कृत्तिकासु निशाकरः ।
षोडशार्चिर्भृगोः पुत्रः शुक्रः सूर्यादनन्तरम् ॥
तारायहाणां प्रवरक्षिथे चेचे समुत्थितः ।
यहश्चाङ्गिरसः पुत्रो द्वादशार्चिर्बृहस्पतिः ॥
फाल्गुनीषु समुत्पन्नः पूर्वाख्यासु जगद्गुरुः ।
नवार्चिर्लोहिताङ्गश्च प्रजापतिसुतो यहः ॥
अषाढास्विह पूर्वासु समुत्पन्न इति स्मृतेः ।
रेवतीस्विह सप्तार्चिः स्थाने सौरिः शनैश्चरः ॥
सौम्यो बुधो धनिष्ठासु पञ्चार्चिरुदितो यहः ।
तमोमयो मृत्युसुतः प्रजाक्षयकरः शिखी ॥
आश्लेषासु समुत्पन्नः सर्वहारी महायहः ।
तमोवीर्यमयो राहुः प्रक्षत्या कृष्णमण्डलः ।
भरणीषु समुत्पन्नो यहश्चन्द्रार्कमर्दनः ॥

A various reading of प्रवरक्षिथे चेचे समुत्थितः, in the first half of the fourth stanza, is प्रवरः पुष्यनक्षत्रसंभवः. The word *kshetra*, for *nakshatra* or *ṛiksha*, is rare, at least in non-scientific Sanskrit writings.

As will be seen, Professor Wilson took the positions, about to be enumerated, from the *Linga-puráńa*, which is, here, fuller than the *Váyu*. In the same chapter with this quotation we read, *śl.* 16—20:

अस्मिन्मन्वन्तरे चैव यहा वैमानिकाः स्मृताः ।
विवस्वानदितेः पुत्रः सूर्यो वैवस्वते ऽन्तरे ॥
द्युतिमान्धर्मपुत्रस्तु सोमो देवो वसुः स्मृतः ।
शुक्रो देवस्तु विज्ञेयो भार्गवो ऽसुरयाजकः ॥
बृहत्तेजाः स्मृतो देवो देवाचार्यो ऽङ्गिरःसुतः ।
बुधो मनोहरश्चैव ऋषिपुत्रस्तु स स्मृतः ॥
शनैश्चरो विरूपस्तु संज्ञापुत्रो वैवस्वतः ।
अग्निर्विकेशां जग्रे तु युवासौ लोहितार्चिषः ॥
नक्षत्रमार्गगामिन्यो दाक्षायण्यः स्मृतास्तु ताः ।
स्वर्भानुः सिंहिकापुत्रो भूतसंतापनो ऽसुरः ॥

The substance of these lines I shall recur to presently.

* This parenthesis is taken from the commentaries. I have corrected the Translator's "Mahávishubha".

† एतेष्वेव यहाः पूर्वं नक्षत्रेषु समुत्थिताः ।
विवस्वानदितेः पुत्रः सूर्यो वै चाषुषे ऽन्तरे ।
विशाखासु समुत्पन्नो यहाणां प्रथमो यहः ॥

offerings are to be presented to the gods and to the

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of the Chákshusha Manwantara. At that time the sun was in

त्विषिमान्धर्मपुत्रस्तु सोमो विश्वावसुस्तथा ।
शीतरश्मिः समुत्पन्नः कृत्तिकासु निशाकरः ॥
षोडशार्चिर्भृगोः पुत्रः शुक्रः सूर्यादनन्तरम् ।
ताराग्रहाणां प्रवरस्तिष्ये चैचे समुत्थितः ॥
ग्रहश्चाङ्गिरसः पुत्रो द्वादशार्चिर्बृहस्पतिः ।
फाल्गुनीषु समुत्पन्नः पूर्वासु च जगद्गुरुः ॥
नवार्चिर्लोहिताङ्गस्तु प्रजापतिसुतो ग्रहः ।
अषाढास्विह पूर्वासु समुत्पन्न इति श्रुतिः ॥
रेवतीष्वेव सप्तार्चिस्तथा शौरिः शनैश्चरः ।
रेवतीषु समुत्पन्नो ग्रहश्चन्द्रार्कमर्दनः ॥

So read, concurrently, all the five MSS. of the *Váyu-puráńa* within my reach, except as to the latter half of the third stanza. No mention is here made of the positions of Budha and Ketu; and Ráhu, rightly or wrongly, is placed in Revatí. Furthermore, it may be that Tishya is corrupted from some other name. Not one of my MSS. gives **प्रवरस्तिष्ये चैचे** clearly; and yet, on collation, they appear to point to this reading, that of some copies of the *Linga-puráńa*. One would have expected Maghá or Pitryá, and in the plural.

I may add, that I do not find it stated in the *Váyu-puráńa*, as Professor Wilson alleges, that the positions laid down in the preceding passage are referred to the "end" of the Chákshusha Patriarchate. Did this "end" originate from a hasty glance at the words **चाक्षुषेऽन्तरे**?

That the passage just cited has suffered excision may be suggested by the ensuing stanzas, which precede it, in the *Váyu-puráńa*, by a short interval:

अस्मिन्मन्वन्तरे चैव ग्रहा वैमानिकाः स्मृताः ।
विवस्वानदितेः पुत्रः सूर्यो वैवस्वतेऽन्तरे ॥
त्विषिमान्धर्मपुत्रस्तु सोमो देवो वसुः स्मृतः ।
शुक्रो देवस्तु विज्ञेयो भार्गवोऽसुरयाजकः ॥
बृहत्तेजाः स्मृतो देवो देवाचार्योऽङ्गिरःसुतः ।
बुधो मनोहरश्चैव ऋषिपुत्रस्तु स स्मृतः ॥
अग्निर्विकल्पात्संजज्ञे युवासौ लोहिताधिपः ।
नवचक्रचगामिन्यो दाक्षायण्यः स्मृतास्तु ताः ।
स्वर्भानुः सिंहिकापुत्रो भूतसंतापनोऽसुरः ॥

Comparing these two extracts, we learn that the sun, &c. have the

manes, and gifts are to be made to the Brahmans, by serious persons; for such donations are productive of happiness. Liberality at the equinoxes is always advantageous to the donor; and day and night, seconds, minutes, and hours,* intercalary months,† the day of

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Viśákhá; the moon, in Kŕittiká; Venus, in Pushya;‡ Jupiter, in Púrvaphálguní; Mars, in Ashádhá;§ Śani,‖ in Revatí; Budha, in Dhanishṫhá; Ketu,¶ in Áśleshá; and Ráhu, in Bharaṅí.** There

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same origin assigned them in the current Patriarchate, the Vaivaswata, as in that which came immediately before it, the Chákshusha. The Sun sprang from Aditi; the Moon, from Dharma; Śukra, from Bhŕigu; Bŕihaspati or Bŕihattejas, from Angiras; Budha, from an unnamed Ŕishi; Lohitánga or Lohitádhipa (Angáraka), from the will of some Prajápati; and Swarbhánu (Ráhu), from Siṁhiká.

Budha is unnoticed in the first extract; and Śaura (Śani), in the second.

Supplementarily to these particulars, the *Linga-puráńa*, as adduced in my third note in p. 256, specifies Soma as sire of Budha, makes Vikeśí mother of Lohitárchis (Angáraka), names the Sun and Sanjná as the parents of Sauri (Śani), and calls Śikhin (Ketu) son of Mŕityu.

* These three terms are to represent कलाकाष्ठाक्षणाः.

† *Adhimása.* In two MSS. I find *ardhamása*, 'half month', 'fortnight'.

‡ I find what looks like its older name, Tishya, save in one MS. of the *Linga-puráńa.*

§ Read Púrváshádhá. There are two Ashádhás, as there are two Bhádrapadás, and two Phálgunís.

‖ For the original Śaura or Sauri of the *Váyu-puráńa* and the *Linga*, respectively.

¶ Substituted, by the Translator, for the less usual Śikhin, the word in the *Linga-puráńa.*

** Professor Whitney, premising the Chákshusha Manwantara, observes: "There is something unaccountably strange in the Puranic definition of the positions of Mercury and Venus at this important epoch. How Mercury can be, even by a Hindu cosmogonist, placed in Śravishṫhá when Venus is put in Pushya, at least 146° 40′ distant from him; or how either can receive such location when the sun is made to stand in Viśákhá, at least 93° 20′ from Venus, and at least 80° from Mercury, it is hard enough to see. The furthest distance from the sun actually attained by Venus is about 48°; by Mercury, 29°; so that they can

full moon (Paurńamásí), the day of conjunction (Amávásyá), when the moon rises invisible, the day when it is first seen (Siníválí), the day when it first disap-

are differences between some of these and the positions cited by Bentley; but most of them are the same. He considers them to have been observations of the occultations of the moon by the planets, in the respective lunar mansions, 1424-5 B. C. According to the Váyu, these positions or origins of the planets are from the Vedas:

आषाढादिष्विह पूर्वासु समुत्पन्ना इति श्रुतिः।*

The Linga, less accurately, perhaps, reads इति स्मृतेः; referring it to the works of law.†

never actually be more than 77° apart: nor are the greatest elongations of the two planets, as determined by the modern Hindu astronomy, very different from these. It looks as if the defined positions of the planets at the Great Equinox were mere guess-work, and the work, too, of a very unlearned and blundering guesser, rather than found by retrospective calculation. The putting of the moon's modes, also, in Bharańí and Áśleshá—or, at the utmost, only 106° 40′ apart—is a yet grosser error of the same character." *Journal of the American Oriental Society*, Vol. VIII., p. 90, foot-note.

* For the reading, in my MSS., of this line,—hypermetrical, and also absurd, as here presented,—see the extract, p. 258, *supra*, note, from the *Váyu-puráńa*. The position of Mars, and that only, seems to be there credited to the *Śruti;* as, in the *Linga-puráńa*,—p. 257, *supra*, note,—to the *Smŕiti*.

† Mr. Bentley writes: "For determining the time of the formation of the Lunar Mansions, we have other observations to mention that will be found to be still more accurate, as they can be depended on to the very year; and these are of the planets. [Then follows a legend.] The observations here alluded to are supposed to have been occultations of the planets by the Moon, in the respective Lunar Mansions from which they are named: they refer us to the year 1424—5 B. C.," &c. &c. *A Historical View of the Hindu Astronomy*, &c., pp. 3, 4.

Professor Max Müller asserts that "the coincidence between the legend quoted by Bentley and the astronomical facts determined by Mr. Hind is a real one. Bentley, it is true, does not give his authority; but Professor Wilson, in a note to his translation of the *Vishńu-puráńa*, speaks distinctly of the legend as occurring in the *Váyu-* and *Linga-puráńas;* and he mentions that these Puráńas appeal to the authority of reve-

pears (Kuhú),* the day when the moon is quite round (Ráká), and the day when one digit is deficient (Anumati), are, all, seasons when gifts are meritorious.

The sun is in his northern declination in the months Tapas, Tapasya, Madhu, Mádhava, Śukra, and Śuchi; and in his southern, in those of Nabhas, Nabhasya, Isha, Úrja, Sahas, Sahasya.[1]

On the Lokáloka mountain, which I have formerly described to you, reside the four holy protectors of the world, or Sudháman and Śankhapád,† (the two

[1] These are the names of the months which occur in the Vedas, and belong to a system now obsolete, as was noticed by Sir William Jones. Asiatic Researches, Vol. III., p. 258. According to the classification of the text, they correspond, severally, with the lunar months Mágha, Phálguna, Chaitra, Vaiśákha, Jyaishṭha, Áshádha, or from December to June; and with Śrávaṇa, Bhádrapada, Áświna, Kárttika, Ágraháyaṇa, and Pausha, from July to December. From this order of the two series of the months, as occurring in the Vedas, Mr. Colebrooke infers, upon astronomical computations, their date to be about fourteen centuries prior to the Christian era.‡ Asiatic Researches, Vol. VII., p. 283.§

lation and tradition in support of the birth of the planets in the Nakshatras Ashádhá, &c." *Ŕig-veda*, Vol. IV., Preface, p. lxxxvii.

Mr. Hind's calculations, here referred to, if construed, as by Professor Whitney, with a discerning eye, will be seen, far from supporting Mr. Bentley's explanation of the planetary names, to explode it past all rehabilitating. See *Journal of the American Oriental Society*, Vol. VIII., pp. 84—93.

* See Goldstücker's *Sanskrit Dictionary*, under अमावास्या.

† This name is read, in several of my MSS., Śankhapá.

‡ On the age of the Vedas, as derivable from astronomical data, see Archdeacon Pratt, *Journal of the Asiatic Society of Bengal*, 1862, pp. 49, 50; Professor Max Müller, *Ŕig-veda*, Vol. IV., Preface, pp. xiv–xxix; and, particularly, for a masterly treatment of the subject, a paper by Professor Whitney, some extracts from which will be found at the end of the present chapter.

§ Or *Miscellaneous Essays*, Vol. I, pp. 200—202; with which compare *idem*, pp. 107—110.

sons of Kardama), and Hiraṅyaroman, and Ketumat.[1] Unaffected by the contrasts of existence, void of self-

[1] The Váyu* has the same names, but ascribes a different descent to the first, making Sudhámant the son of Viraja: Śankha-

* लोकपालाः स्थिताश्चैव लोकालोकस्य मध्यतः।
चत्वारस्ते महात्मानश्चिष्टन्त्या भूतसंप्लवात् ॥
सुधामा चैव वैराजः कार्दमः शङ्खपात्तथा।
हिरण्यलोमा पार्जन्यः केतुमान्नयतश्च यः ॥

Śankhapá and Hiraṅyaloman are, thus, the readings which I find; and yet the passages from the *Váyu-puráńa* quoted in notes ‡ and § to p. 263, *infra*, have Śankhapád and Hiraṅyaroman.

† विरजस्यात्मजो विद्वान्सुधामा नाम विश्रुतः।
सुधामा सुतो वैराजः प्राच्यां दिशि समाश्रितः।
लोकपालः सुधर्मात्मा गौरीपुत्रः प्रतापवान् ॥

Sudhámán is here called son of Viraja and Gauri, and Lokapála of the eastern quarter.

Elsewhere, self-consistently, the *Váyu-puráńa* expresses itself as follows, regarding the paternity of Sudhámán and Ketumat:

प्रजापतेर्विरजसः पूर्वस्यां दिशि विश्रुतम्।
पुत्रं लब्ध्वा सुधामानं राजानं सोऽभ्यषेचयत् ॥
पश्चिमस्यां दिशि तथा रजसः पुत्रमच्युतम्।
केतुमन्तं महात्मानं राजानं चाभ्यषेचयत् ॥

At p. 86, *supra*, I have changed Professor Wilson's "Viraja" to Vairája. But the father of the Lokapála Sudhanwan is there spoken of; and none of my MSS. gives any reading but Sudhanwan. Here, then, unless it is to be supposed that Vairája and Sudhanwan are, both of them, textual depravations, we have an irreconcileable discrepancy. In one place, the Lokapála of the east is Sudhanwan, son of Vairája—and Vairája is Sudhámán, according to the *Váyu-puráńa*—; and, in another place, the corresponding Lokapála is Sudhámán, of whose origin the *Vishńu-puráńa* gives no information.

The passage of p. 86, just referred to, is thus worded:

पूर्वस्यां दिशि राजानं वैराजस्य प्रजापतेः।
दिशः पालं सुधन्वानं राजानं सोऽभ्यषेचयत् ॥

On this the larger commentary observes: वैराजस्य ब्रह्मसूनोः पुत्रमिति शेषः। राजानं दीक्षितमन्तम्। सुधन्वानं राजानं चचियम्। तनयमिति पाठो वा। Vairája is here said to be a son of Brahmá, *i. e.*, a Manu.

ishness, active, and unencumbered by dependants,* they take charge of the spheres, themselves abiding on the four cardinal points of the Lokáloka mountain.

On the north of Agastya, and south of the line of the Goat,† exterior to the Vaiśwánara path, lies the

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pád‡ is the son of Kardama: the other two are the sons of Parjanya§ and Rajas,‖ consistently with the origin ascribed to these Lokapálas in the patriarchal genealogies of that Puráńa.¶ (See Vol. I., p. 153, notes 1 and 2, and p. 155, notes 1 and 3.)

Furthermore, there can be little doubt as to the correctness of the reading Sudhanwan. Some of my MSS. have, in the first line of the stanza, instead of राजानं, सुतं वै, the reading of the smaller commentary.

For the grandsons of the patriarch Vairája, among whom were Śatadyumna and Sudyumna, see Vol. I., p. 177.

"Śankhapáda", the word in the original edition, I should have changed, at p. 86, *supra*, into Śankhapád. The Sanskrit is पुत्रं शङ्खपदम्.

* *Nishparigraha* is the original expression.

† *Ajavithi.*

‡ कर्दमस्य श्रुतिः पत्नी आचेष्वजनयत्सुतान् ।
पुत्रं शङ्खपदं चैव कन्यां काम्यां तथैव च ॥

Śankhapád is here said to be son of Kardama and Śruti. He had a sister Kámyá. His mother was daughter of Atri.

§ हिरण्यरोमा पार्जन्यो मारीच्यामुदपद्यत ।
आभूतसंप्लवस्थायी लोकपालः स वै स्मृतः ॥

Hiraṅyaroman is here spoken of as having Parjanya and Márichí for his parents.

‖ रजसो चाथ जनयन्मार्कण्डेयी यशस्विनी ।
प्रतीच्यां दिशि राजानं केतुमन्तं प्रजापतिम् ॥

Here Ketumat is described as son of Rajas and Márkańdeyí, and as Prajápati of the occidental region.

¶ The *Matsya-puráńa* declares:

लोकपालाः स्मृताश्चैव लोकालोकस्य मध्यतः ।
चत्वारस्ते महात्मानस्तिष्ठन्त्या भूतसंप्लवम् ॥
सुधामाचैव वैराजः कर्दमस्य प्रजापतिः ।
हिरण्यरोमा पार्जन्यः केतुमान्रजतस्य यः ॥

So read all my MSS.; and, if they are not corrupt, the second Lokapála is here said to be Kardama.

road of the Pitŕis.[1] There dwell the great Ŕishis, the

[1] Allusion is here made to some divisions of the celestial sphere which are not described in any other part of the text. The fullest, but still, in some respects, a confused and partly inaccurate, account is given in the Matsya Puráńa;* but a more satisfactory

* दक्षिणोत्तरमध्यानि तानि विद्याद्यथाक्रमम् ।
स्वातं आरन्नवं मध्ये तथैरावतमुत्तरम् ॥
वैश्वानरं दक्षिणतो निर्दिष्टमिह तत्त्वतः ।
नागवीथ्युत्तरा वीथी अजवीथी च दक्षिणे ॥
उभे अषाढे मूलं तु अजवीथ्युदयाश्रयः ।
अभिजित्पूर्वजा स्वातिर्नागवीथ्युत्तराश्रयः ॥
अश्विनी कृत्तिका याम्या नागवीथ्युत्तरा स्मृता ।
रोहिण्यार्द्रा मृगशिरो गजवीथिरिति स्मृता ॥
पुष्याश्लेषापुनर्वस्वो वीथी ऐरावती स्मृता ।
तिस्रस्तु वीथयो ह्येता उत्तरो मार्ग उच्यते ॥
पूर्वोत्तराथ फाल्गुन्यौ मघा वैवार्षभी भवेत् ।
पूर्वोत्तरे प्रोष्ठपदे गोवीथी रेवती स्मृता ॥
श्रवणश्च धनिष्ठा च वारुणं च आरन्नवो ।
एतास्तु वीथयस्तिस्रो मध्यमो मार्ग उच्यते ॥
हस्तश्चित्रा तथा स्वाती नागवीथिरिति स्मृता ।
विशाखा मैत्रमैन्द्रं च मृगवीथिरिहोच्यते ॥
मूलं पूर्वोत्तराषाढा वीथी वैश्वानरी भवेत् ।
स्मृतास्तिस्रस्तु वीथ्यस्ता मार्गो वै दक्षिणो बुधैः ॥

Such is the result of the collation of five MSS.; and they must all be corrupt,—with or without lines 4—6, which two of them omit,—at least in placing Nágavíthí in the south as well as in the north, to the exclusion of Ajavíthí. It can scarcely be doubted that lines 4—6 are an interpolation, inasmuch as, at variance with what follows, they make up Ajavíthí, in the south, from the two Ashádhás, with Múla, and give Abhijit, Púrvajá (Aświní?), and Swáti as the asterisms of Nágavíthí. Abhijit, whose presence here, as an integral asterism, is noticeable, "in the modern Indian astronomy does not occupy an equal portion of the ecliptic with the other *nakshatras*, but is carved out of the contiguous divisions." Colebrooke's *Miscellaneous Essays*, Vol. II., p. 341.

On the assumption that Nágavíthí, where inserted the second time, is an error for Ajavíthí, the further contents of the passage just quoted may be thus represented:

offerers of oblations with fire, reverencing the Vedas,

description occurs in the comment on the Bhágavata,* there cited

Nágavíthí	Aświní
	Yámyá
	Kŕittiká
Gajavíthí	Rohińí
	Mŕigaśiras
	Árdrá
Airávatí	Punarvasú
	Pushya
	Áśleshá
Árshabhí	Maghá
	Púrvaphálguní
	Uttaraphálguní
Govíthí	Púrvaproshṭhapadá
	Uttaraproshṭhapadá
	Revatí
Járadgavi	Śravaṅa
	Dhanishṭhá
	Váruṅa
Ajavíthí	Hasta
	Chitrá
	Swáti
Mŕigavíthí	Viśákhá
	Maitra
	Aindra
Vaiśwánarí	Múla
	Púrváshádhá
	Uttaráshádhá

Nágavíthí, &c., Árshabhí, &c., and Ajavíthí, &c., are stated to be northern, intermediate, and southern, respectively; constituting groups known as Airávata, Járadgava, and Vaiśwánara.

The Proshṭhapadás are the Bhádrapadás; Váruṅa is Śatabhishaj; Maitra, Anurádhá; and Aindra, Jyeshṭhá.

The word Punarvasú, implied in the ninth line of the Sanskrit extract, deserves passing notice. The special plural inflection there given to the compound of which it forms the last member shows that the word must have been regarded, by the writer of the Puráṅa, as feminine. One may suggest, therefore, that he mistook the Vaidik Punarvasú, a masculine dual, for a feminine singular.

See, further, the second note at the end of the present chapter.

* Where Śridhara expounds V., XXI., 7: and the same passage, with

after whose injunctions creation commenced, and who were discharging the duties of ministrant priests.*

from the Váyu, but not found in the copies consulted on the present occasion. According to those details, the path (Márga) of

variations, is adduced in both the commentaries on the *Vishńu-puráńa*:

सर्वग्रहाणां चीक्षेव स्थानानि द्विजसत्तमाः ।
स्थानं आरन्नवं मध्यं तथैरावतमुत्तरम् ।
वैश्वानरं दक्षिणतो निर्दिष्टमिह तत्त्वतः ॥

इति। तदेव मध्यमोत्तरदक्षिणमार्गत्रयं प्रत्येकं वीथीत्रयेण त्रिधा भिद्यते त्रिभिस्त्रिभिरश्विन्यादिनत्रयैः। नागवीथी गजवीथी ऐरावी चेत्युत्तरमार्गे वीथीत्रयम्। आर्षभी गोवीथी आरन्नवी चेति वैष्णवते मध्यममार्गे वीथीत्रयम्। अजवीथी मृगवीथी वैश्वानरी चेति दक्षिणमार्गे वीथीत्रयम्। तदप्युक्तं तत्रैव।

अश्विनी कृत्तिका याम्या नागवीथीति शब्दिता।
रोहिण्यार्द्रा मृगशिरो गजवीथ्यभिधीयते ॥
पुष्याश्लेषा तथादित्या वीथी चैरावती स्मृता।
एतासु वीथयस्तिस्र उत्तरो मार्ग उच्यते ॥
तथा द्वे चापि फाल्गुन्यौ मघा चैवार्षभी मता।
हस्तश्चित्रा तथा स्वाती गोवीथीति तु शब्दिता ॥
ज्येष्ठा विशाखानुराधा वीथी आरन्नवी मता।
एतासु वीथयस्तिस्रो मध्यमो मार्ग उच्यते ॥
मूलाषाढोत्तराषाढा अजवीथ्यभिशब्दिता।
श्रवणं च धनिष्ठा च मार्गो शतभिषक्तथा ॥
वैश्वानरी भाद्रपदे रेवती चैव कीर्त्तिता।
एतासु वीथयस्तिस्रो दक्षिणो मार्ग उच्यते ॥

Śridhara explains that Yámyá is Bharaṅí, that Ádityá is Punarvasu, and that Márgí is the same as Mṛigavithí. The Translator preferred the commentator's synonyms.

* I should read: 'lauding *the section of* the Veda which sets forth the origin of creatures; undertaking as sacrificial priests, *in the intervals between the yugas, when the ordinary performance of sacrifice is interrupted.*'

The entire stanza is subjoined, and the explanation given in the smaller commentary:

तत्रासते महात्मान ऋषयो येऽग्निहोत्रिणः।
भूतारम्भकृतं ब्रह्म शंसन्तो ऋत्विगुद्यताः ॥

भूतारम्भः प्रजोत्पादनं कृतं कृतिः कार्यं यस्य तद्ब्रह्म शंसन्तः प्रवृ-

For, as the worlds are destroyed and renewed, they institute new rules of conduct, and reestablish the in-

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the sun and other planets amongst the lunar asterisms is divided into three portions or Avasthánas, northern, southern, and central, called, severally, Airávata, Járadgava* (Ajagava,† Matsya Puráńa), and Vaiśwánara. Each of these, again, is divided into three parts or Víthís: those of the northern portion are termed Nágavíthí, Gajavíthí, and Airávatí; those of the centre are Árshabhí, Govíthí, and Járadgaví; and those of the south are named Ajavíthí, Mŕígavíthí, and Vaiśwánarí. Each of these Víthís comprises three asterisms:

Nágavíthí	Aświní
	Bharańí
	Kŕittiká
Gajavíthí	Rohińí
	Mŕigaśiras
	Árdrá
Airávatí	Punarvasu
	Pushya
	Áśleshá
Árshabhí	Maghá
	Púrvaphálguní
	Uttaraphálguní
Govíthí	Hasta
	Chitrá
	Swátí
Járadgaví	Viśákhá
	Anurádhá
	Jyeshthá

त्तकर्मविधायकवेदभागं स्तुवन्तः। ऋत्विगृवताः। युगान्तरे यज्ञविच्छेदे सति ऋत्विग्भावेन यज्ञानुष्ठानायोद्यताः कर्मणि प्रारभन्त इत्यर्थः।

* Járadgava is the central portion, and Vaiśwánara is the southern. See the Sanskrit.

† I find Járadgava in my five manuscripts of the *Matsya-puráńa*.

terrupted ritual of the Vedas. Mutually descending from each other, progenitor springing from descendant, and descendant from progenitor, in the alternating succession of births, they repeatedly appear in different houses and races,—along with their posterity, devout practices and instituted observances,—residing to the south of the solar orb, as long as the moon and stars endure.[1]*

Ajavíthí	Múla
	Purvásháḍhá†
	Uttaráshádhá
Mŕigavíthí	Śravaṅa
	Dhanishṭhá
	Śatabhishaj‡
Vaiśwánarí	Púrva Bhádrapadá
	Uttara Bhádrapadá
	Revatí

See, also, Asiatic Researches, Vol. IX., Table of Nakshatras, p. 346.§ Agastya is Canopus; and the line of the goat, or Ajavíthí, comprises asterisms which contain stars in Scorpio and Sagittarius.

[1] A marginal note in one MS. explains the phrase of the text, **आ चन्द्रतारकं**, to signify as far as to the moon and stars; **चन्द्र-**

* This passage is not closely rendered; and yet, as it is of no special import, it may suffice to give only the original of it:

प्रारभन्ते तु ये लोकास्तेषां पन्थाः स दक्षिणः ।
चलितं ते पुनर्ब्रह्म स्थापयन्ति युगे युगे ॥
संतत्या तपसा चैव मर्यादाभिः श्रुतेन च ।
जायमानास्तु पूर्वे च पश्चिमानां गृहेषु वै ।
पश्चिमाश्चैव पूर्वेषां जायन्ते निधनेष्विह ॥
एवमावर्तमानास्ते तिष्ठन्ति नियतव्रताः ।
सवितुर्दक्षिणं मार्गं श्रिता ह्याचन्द्रतारकम् ॥

† The original has Ashádhá simply, but meaning Púrvásháḍhá.

‡ So the original. Professor Wilson had "Śatábhishá".

§ Or Colebrooke's *Miscellaneous Essays*, Vol. II., opposite p. 322.

The path of the gods lies to the north of the solar sphere, north of the Nágavíthí,[1] and south of the seven Ṛishis. There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and, therefore, victorious over death: eighty-eight thousand of these chaste beings tenant the regions of the sky, north of the sun,* until the destruction of the universe: they enjoy immortality, for that they are holy; exempt from covetousness and concupiscence, love and hatred; taking no part in the procreation of living beings; and detecting the unreality of the properties of elementary matter.† By immortality is meant existence to the end of the Kalpa:‡ life as long as the three regions (earth, sky, and heaven) last is called exemption from reiterated death.[2] The consequences of acts of iniquity or

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तारकसीमाभूतमार्गम्।§ But the Pitṛiyána, or path of the Pitṛis, lies amongst the asterisms; and, according to the Pauráṇik system of the heavens, it is not clear what could be meant by its being bounded by the moon and stars. The path south of the solar orb is, according to the Vedas, that of smoke or darkness.||

[1] The stars of the Nágavíthí are those of Aries and Taurus; and by the seven Ṛishis we are here to understand Ursa Major.

[2] This, according to the Vedas, is all that is to be understood of the immortality of the gods: they perish at the period of universal dissolution.

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* Aryaman is here its name in the original.

† The Sanskrit implies that they discern faults of speech and the like: शब्दादेर्दोषदर्शनात्.

‡ आभूतसंप्लवं स्थानममृतत्वं हि भाष्यते।

§ The larger commentary has चन्द्रतारासीमाभूतं मार्गं, 'the path consisting of the limit of the stars.'

|| So allege the commentators.

piety, such as Brahmanicide or an Aśwamedha, endure (for a similar period, or) until the end of a Kalpa,[1] when all within the interval between Dhruva and the earth is destroyed.*

The space between the seven Ŕishis and Dhruva,[2] the third region of the sky, is the splendid celestial path of Vishńu (Vishńupada),† and the abode of those sanctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent place of Vishńu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of (the consequences of) piety or iniquity, and where they never sorrow more. There abide Dharma, Dhruva, and other spectators of the world, radiant with the superhuman faculties‡ of Vishńu, acquired through religious meditation;§ and

[1] That is, generally as affecting created beings, not individuals, whose acts influence their several successive births.

[2] From Ursa Major to the polar star.

* ब्रह्महत्याश्वमेधाभ्यां पुण्यपापकृतो विधिः।
आभूतसंप्लवान्तं तु फलमुक्तं तयोर्द्विज ॥
यावन्माचे प्रदेशे तु मैत्रेयावस्थितो ध्रुवः।
क्षयमायाति तावत्तु भूमेरा भूतसंप्लवे ॥

The second of these stanzas is abridged in the translation. The first may be rendered: '*There is* a necessary consequence *arising* to one who does evil or good by *such acts as* the slaying of a Bráhman or *the performing of* a hippocaust. The result of such *acts* is said, O regenerate, to extend to the limit of the dissolution of created beings.'

† A station of Vishńu is here spoken of, namely Dhruva, which is said to be higher than the Ŕishis, and further to the north:

ऊर्ध्वोत्तरमृषिभ्यस्तु ध्रुवो यत्र व्यवस्थितः।
एतद्विष्णुपदं दिव्यं तृतीयं व्योम्नि भासुरम् ॥

‡ *Sárshti.*

§ *Yoga.*

there are fastened and inwoven, too, all* that is, and all that shall ever be, animate or inanimate.† The seat of Vishńu is contemplated by the wisdom of the Yogins, identified with supreme light, as the radiant eye of heaven.‡ In this portion of the heavens the splendid Dhruva is stationed, and serves for the pivot (of the atmosphere). On Dhruva rest the seven great planets; and on them depend the clouds. The rains are suspended in the clouds; and from the rains come the water which is the nutriment and delight of all, the gods and the rest; and they, (the gods,) who are the receivers of oblations, being nourished by burnt-offerings, cause the rain to fall for the support of created beings. This sacred station of Vishńu, therefore, is the support of the three worlds, as it is the source of rain.

From that (third region of the atmosphere, or seat of Vishńu,) proceeds the stream that washes away all sin, the river Gangá, embrowned with the unguents of the nymphs of heaven (who have sported in her

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* There must here be some typographical oversight in the former edition, which has "inwoven to all." This I have altered on conjecture.

† यचोतमेतत्प्रोतं च यद्भूतं सचराचरम् ।
भाव्यं च विश्वं मैत्रेय तद्विष्णोः परमं पदम् ॥

'This *universe*, wherever it is warped and woven, – whether past, *or present*, with its moveable and immoveable *objects*, or future, – is, all, Maitreya, the supreme station of Vishńu.'

For similar phraseology to that here employed, see p. 60, *supra*, foot-note.

‡ दिवीव चक्षुराततं योगिनां तन्मयात्मनाम् ।
विवेकज्ञानदृष्टं च तद्विष्णोः परमं पदम् ॥

'In the heavens, distended like an eye, is that supreme station of Vishńu, beheld by the discriminative knowledge of the Yogins, whose souls are replete with it.'

waters).* Having her source in the nail of the great toe of Vishńu's left foot, Dhruva[1] receives her, and sustains her, day and night, devoutly on his head; and thence the seven Ŕishis practise the exercises of austerity† in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four quarters of the earth, for its purification. The Śítá,‡ Alakanandá, Chakshu, and Bhadrá are four branches of but one river, divided according to the regions towards which it proceeds. The§ branch that is known as the Alakanandá was borne affectionately by Mahádeva,|| upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes.[2]¶ The offences of any man who bathes

[1] The popular notion is, that Śiva or Mahádeva receives the Ganges on his head; but this, as subsequently explained, is referred, by the Vaishńavas at least, to the descent of the Alakanandá, or Ganges of India, not to the celestial Ganges.

[2] Or, in other words, 'flows into the sea'. The legend here alluded to is more fully detailed in a subsequent book.**

* I have supplied the marks of parenthesis in this sentence, in order to show that the sense of the original has been supplemented.

† *Práńáyáma.* See p. 89, *supra.*

‡ All my MSS. read Sítá. See my second note at p. 120, *supra.*

§ Insert 'southern', *dakshińa.*

|| Here called, in the original, Śarva.

¶ The Sanskrit is rather fuller:

शम्भोर्जटाकलापाश्च विनिष्क्रान्ताश्चिशृङ्गराः ।
स्नावयित्वा दिवं निन्ये पापाद्यान्सगरात्मजान् ॥

** See Book IV., Chapter IV.

in this river are immediately expiated, and unprecedented* virtue is engendered. Its waters, offered by sons to their ancestors, in faith, for three years, yield to the latter rarely attainable gratification. Men of the twice-born orders who offer sacrifice in† this river to the lord of sacrifice, Purushottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all soil by bathing in its waters, and whose minds are intent on Keśava, acquire, thereby, final liberation. This sacred stream, heard of, desired, seen, touched,‡ bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred leagues,§ exclaim "Gangá, Gangá", atone for the sins committed during three previous lives. The place whence this river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Vishńu.[1] ‖

[1] The situation of the source of the Ganges of heaven identifies it with the milky way.

* *Apúrva*, 'requitatively efficacious'. For a full explanation of this technicality, see my translation of Pandit Nehemiah Nílakaṅṭha Śástrin's *Rational Refutation of the Hindu Philosophical Systems*, pp. 149—151.

† I should say 'on'. The river-side, it seems likely, is intended.

‡ Supply 'drunk', *pita*.

§ The original has 'hundreds of leagues': योजनानां शतेष्वपि ।

‖ Literally, 'Bhagavat's third supreme station'. The stanza runs thus:

यतः सा पावना याता त्रयाणां जगतामपि ।
समुद्भूता परं तत्तु तृतीयं भगवत्पदम् ॥

Note referred to at p. 261, *supra*.

The subjoined extracts are taken from a most interesting and valuable paper, by Professor Whitney, entitled: *On the Jyotisha Observation of the Place of the Colures, and the Date Derivable from it.*

"The conclusion to which we seem necessarily led by the arguments

and considerations here presented may be summed up as follows:— First, it is impossible for us to determine, more nearly than within a few degrees, what point upon the ecliptic is meant by any designation of its place with reference to the asterisms which is given us by Hindu authorities of older date than the establishment of the modern astronomical system; second, we have no reason for ascribing to the ancient Hindus any pretence to such exact knowledge, or any attempt at such precision of statement, as should give real significance to an implied difference of a quarter of an asterism in the location of the colures by two different authorities; third, even if we chose to attribute intended precision to the statement of the Jyotisha, the difficulty of the observation, and the weakness of the Hindus as practical astronomers, would forbid us to suppose that they can have made other than a rude approximation to the true place of the solstices: and hence, finally, it is utterly in vain for us to attempt to assign a definite date to the observation here in question; a period of a thousand years is rather too little than too great to allow for all the enumerated sources of doubt and error. He who declares in favour of any one of the centuries between the eighth and the eighteenth before Christ, as the probable epoch of the Jyotisha observation, does so at his peril, and must be prepared to support his opinion by more pertinent arguments than have yet been brought forward in defence of such a claim.

"The possibility that the observation which we have been discussing may require to be yet more totally divorced from connexion with any assignable period in Hindu literary history, as having been made elsewhere than in India itself, is worth a passing reference, although it does not require to be urged. Some recent authors have shown an unnecessary degree of sensitiveness to any suggestion of the importation of astronomical knowledge into India in early times. Such importation, of course, is not to be credited as a fact, without satisfactory evidence; but it is, also, not to be rejected as a possibility, upon insufficient *à priori* grounds. To Müller's erroneous assumption (Preface, p. xxxviii.), that 'none of the sacrifices enjoined in the Bráhmańas could be conceived' without 'the division of the heavens into twenty-seven sections', I have referred elsewhere (Journ. Am. Or. Soc., Vol. VIII., p. 74); claiming that, on the contrary, the concern of the *nakshatras* with these sacrifices is, for the most part, a matter of nomenclature merely. It is true, for instance, that one cannot obey an injunction to perform a certain sacrifice 'on the first of Chaitra', without a system of asterisms: but the reason why such a sacrifice had been enjoined was not that the moon was to be full fifteen days later in the neighbourhood of Spica Virginis, rather than of some other star; the ceremony was established for a certain new moon of spring, to which the star only gives a name: it may, for aught we know, have been religiously observed long before the month got its present title. The

asterism Chitrá does not furnish the occasion of the sacrifice, immediately or mediately; it simply denominates the natural period at the beginning of which the sacrifice is to be performed. And so in other like cases. It is not, indeed, to be denied that the *nakshatras* have acquired a certain influence and importance of their own, as regards the seasons of sacrifice: their propitious or unpropitious character must be had in view, in regulating some of its details; but all this, like the astrological influence of the signs of the zodiac, is only the natural secondary outgrowth of an institution originally intended for other purposes. To claim to settle the vexed and difficult question of the ultimate origin of the asterismal system, possessed in common by the Hindus, the Chinese, and the Arabs, by the simple consideration of its importance to the Hindu ceremonial, is wholly futile. Biot, by similar reasoning, arrives at the confident conclusion that the system must be indigenous to China: he finds it too thoroughly interwoven with the sacred and political institutions of that country to be able to conceive of its ever having beeu introduced from abroad. And special students of Arab antiquity, upon the same grounds, advance the same claim in behalf of Arabia. It is, in each case, prepossession which gives to this class of considerations a controlling importance: the question of origin, if it ever finds its satisfactory settlement, must be settled by arguments of another and more legitimate character."

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"Let me not be misunderstood as attributing to the Hindus special incapacity for astronomy, or special awkwardness in the management of their calendar. They did all that could be expected of them, with their means and their habits of mind, towards reconciling and adjusting the trying differences of solar and lunar time; and with all the success which was needful for their purposes. I am only protesting against the misconceptions of those who would ascribe to them wants and desires, and credit them with mechanical devices, in no way answering to their condition. To look for an exact observation of the place of the colures in a treatise which adopts a year of 366 days, and assumes and teaches the equable increase and decrease of the length of the day from solstice to solstice, is, obviously, in vain: to calculate a precise date from such an observation is but to repeat, in another form, the worst errors of Bailly and Bentley." *Journal of the Royal Asiatic Society*, New Series, Vol. I., pp. 326—328, and 331.

Note referred to at p. 265, *supra*.

Bhaṭṭa Utpala, commenting on Varáhamihira's *Bṛihat-saṁhitá*, IX., 1—3, adduces, with other passages, those which are transcribed below.

Devala is cited as writing:

अश्विन्यादिचिभाः सर्वा नागाद्या दहनान्तिकाः ।
वीथयो भृगुपुत्राः स्युर्नव प्रोक्ताः पुरातनैः ॥

That is to say, the *vithis* are declared to have been called, by the ancients, sons of Bhŕigu.

In the ensuing stanzas, which are attributed to Káśyapa, we have the same filiation of the *vithis*:

चिष्वश्विन्यादिषु यदा चरन्ति भृगुनन्दनाः ।
नागवीथीति सा ज्ञेया प्रथमा या निबोधत ॥
रोहिण्यादि गजा ज्ञेयादित्याद्यैरावता स्मृता ।
मघाद्या वृषभा ज्ञेया हस्ताद्या गौः प्रकीर्तिता ॥
जारद्गवी विशाखाद्या मूलाद्या मृगवीथिका ।
अजवीथी विष्णुभाद्याजाद्या तु दहना स्मृता ॥

Here the *vithis* are denominated Nágavithí, Gajá, Airávatá, Vŕishabhá, Go, Járadgaví, Mŕigavithiká, Ajavithí, and Dahaná. But Mŕigavithí consists of Múla, &c.; and Ajavithí, of Śravańa, &c. In other words, the sequence of the asterisms, so far as indicated, is that observed in the extract, given at p. 266, *supra*, professedly from the *Váyu-puráńa*.

Áditya is Punarvasu; Vishńubhá, Śravańa; and Aja, Púrvabhádrapadá.

Aditi—whence the patronymic Áditya—is the presiding deity of Punarvasu; Vishńu, of Śravańa; and Aja,—here substituted for his asterism—of Púrvabhádrapadá.

The subjoined question is credited to Garga:

कृत्तिका भरणी स्वाती नागवीथी प्रकीर्तिता ।
रोहिण्याद्यास्तिस्रस्त्रिभा गजैरावता ऋषभा ॥
अजाहिर्बुध्नपौष्णाश्वि गोवीथीति प्रकीर्तिता ।
श्रवणात्रितयं ज्ञेया वीथी जारद्गवीति सा ॥
मैत्रात्रिभं मृगाख्या स्याद्धस्तचित्राविशाखिकाः ।
अजवीथी तु दहनाषाढायुग्ममिति स्मृता ॥
पूर्वोत्तरे नागवीथी गजवीथी तदुत्तरा ।
ऐरावती तृतीया स्यादेतास्व्युत्तरतः स्थिताः ॥
आर्षभी तु चतुर्थी स्याद्गोवीथी पञ्चमी स्मृता ।
षष्ठी जारद्गवी ज्ञेया तिस्रस्ता मध्यमाश्रिताः ॥
सप्तमी मृगवीथी स्याद्अजवीथी तथाष्टमी ।
दहना नवमी ज्ञेया दक्षिणं मार्गमाश्रिता ॥

According to this, we have:

Nágavithí	Bharańí, Kŕittiká, Swátí
Gajá or Gajavithí	Rohiní and two other asterisms

Airávatá or Airávati	Three asterisms
Ŕishabhá or Árshabhi	Three asterisms
Govithi	Aja Ahirbudhna Paushńa Aświn
Járadgavi	Śravańa and two other asterisms
Mŕigá or Mŕigavithi	Maitra and two other asterisms
Ajavithi	Hasta Chitrá Viśákhiká
Dahaná	The two Ashádhás.

Garga's order of the *vithis* agrees with Káśyapa's; but the constituent parts of the *vithis*, as here detailed, differ greatly from anything before brought forward. Not to mention other peculiarities, one *vithi* contains, in this distribution, four asterisms, and another, only two.

Ahirbudhna is Uttarabhádrapadá; Paushńa, Revatí; and Aświn, Aświní.

As Bhaṭṭa Utpala seems to intimate, it is, so far as we know, Garga's view of the *vithis* and their component members which Varáhamihira adduces and disapproves.

As to Nágavithi, it is the doctrine of the *Samása-saṁhitá* also, that it comprehends Bharańi, Kŕittiká, and Swáti:

वीथी नागा नाम्ना स्वातिर्भरणी च कृत्तिका चैव।

And Paráśara writes, to the same effect: नागमैत्रयाम्यवायव्यानि। For Ágneya is Kŕittiká, Yámya, Bharańi; and Váyavya, Swáti.

CHAPTER IX.

Planetary system, under the type of a Śiśumára or porpoise. The earth nourished by the sun. Of rain whilst the sun shines. Of rain from clouds. Rain the support of vegetation, and, thence, of animal life. Náráyaṅa the support of all beings.

PARÁŚARA.—The form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun, and stars* to turn round, also; and the lunar asterisms follow in its circular path: for all the celestial luminaries are, in fact, bound to the polar star by aerial cords. The porpoise-like figure of the celestial sphere is upheld by Náráyaṅa, who himself, in planetary radiance, is seated in its heart;† whilst the son of Uttánapáda, Dhruva, in consequence of his adoration of the lord of the world, shines in the tail of the stellar porpoise.[1] The upholder of the porpoise-shaped sphere is the sovereign of all, Janárdana. This sphere is the supporter

[1] A more particular description of this porpoise occurs farther on.

* More closely, 'the moon, sun, and other planets':

शैष भ्रमन्धामयति चन्द्रादित्यादिकान्ग्रहान् ।

† The reading of all my MSS., and that followed by both the commentators, is as follows:

शिशुमाराकृति प्रोक्तं यद्रूपं ज्योतिषां दिवि ।
नारायणः परं धाम्नां तस्याधारः स्वयं हृदि ॥

'The configuration of the luminaries in the heavens is defined as porpoise-shaped. Náráyaṅa, the highest of lights, *is* its support; *he* himself *being stationed* in its heart.'

of Dhruva; and by Dhruva the sun is upstayed. Upon the sun depends this world, with its gods, demons, and men. In what manner (the world depends upon the sun), be attentive, and you shall hear.

During eight months of the year, the sun attracts the waters, which are the essence of (all) fluids, and then pours them upon earth, (during the other four months), as rain:[1] from rain grows corn; and by corn the whole world subsists. The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, being composed of smoke, fire, and wind (or vapour), can retain the waters with which they are charged: they are, therefore, called Abhras, because their contents are not dispersed.[2] When, however, they are broken to pieces

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[1] Consequently, the Linga Puráńa* observes, there is no waste of water in the universe, as it is in constant circulation:

तोयस्य नास्ति वै नाशस्तदेव परिवर्तते ।

[2] The theory of the clouds is more fully detailed in the Váyu, Linga, and Matsya Puráńas.† It is the same in its general tenour, but comprises additional circumstances. Clouds, according to those authorities, are of three classes: 1. Ágneya, originating from fire or heat, or, in other words, evaporation: they are charged with wind and rain, and are of various orders, amongst which are those called Jímúta, from their supporting life;

जीमूता नाम ते मेघा तेभ्यो जीवसंभवाः ।

2. Brahmaja, born from the breath of Brahmá: these are the clouds whence thunder and lightning proceed: and 3. Pakshaja,

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* Prior Section, Chapter LIV., 33.

† The account of the clouds in the *Váyu-puráńa* is that of which the Translator gives the substance below.

by the wind, then watery stores descend, bland, and freed from every impurity by the sweetening process of time.* The sun, Maitreya, exhales watery fluids from four sources,—seas, rivers, the earth, and living creatures.† The water that the sun has drawn up from the Gangá of the skies he quickly pours down with his rays, and without a cloud; and men who are touched by this pure rain are cleansed from the soil of sin, and never see hell: this is termed celestial ablution. That rain which falls whilst the sun is shining, and without a cloud in the sky, is the water of the heavenly Ganges, shed by the solar rays. If, however, rain falls from a bright and cloudless sky whilst the sun is in the mansion of Kŕittiká and the other asterisms counted by odd numbers, (as the third, fifth, &c.,) the water, although that of the Gangá of the sky, is scattered by the elephants of the quarters, (not by the rays of the sun): it is only when such rain falls, and the sun is

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or clouds which were, originally, the wings of the mountains, and which were cut off by Indra: these are also termed Pushkarávartakas,‡ from their including water in their vortices: they are the largest and most formidable of all, and are those which, at the end of the Yugas and Kalpas, pour down the waters of the deluge. The shell of the egg of Brahmá, or of the universe, is formed of the primitive clouds:

तान्येवाण्डकपालानि सर्वे मेघाः प्रकीर्तिताः ।

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* अधस्थाः प्रपतन्त्यापो वायुना समुदीरिताः ।
संस्कारं कालजनितं नैचेयासाद्य निर्मलाः ॥

† सरित्समुद्रभौमास्तु तथापः प्राणिसंभवाः ।
चतुष्प्रकारा भगवानादत्ते सविता मुने ॥

‡ Also read Pushkalávartakas.

in the even asterisms, that it is distributed by his beams.[1*]

[1] According to the Váyu,† the water scattered by the ele-

* युग्मर्क्षेषु च यत्तोयं पतत्यर्कोज्झितं दिवः ।
तत्सूर्यरश्मिभिः सर्वं समादाय निरस्यते ॥

Then follows, in all my MSS., including those where the text is accompanied by the two commentaries, a stanza which Professor Wilson has left untranslated:

उभयं पुण्यमत्यर्थं नृणां पापभयापहम् ।
आकाशगंगासलिलं दिव्यं स्नानं महामुने ॥

'Ablution of either kind in the water of the ethereal Ganges *is* surpassingly holy, removing the sin and the fears of men, *and* heavenly, great Sage.'

† गजानां पर्वतानां च मेघानां भोगिभिः सह ।
कुलमेकं पृथग्भूतं योनिरेका जलं स्मृतम् ॥
पर्जन्यो दिग्गजाश्चैव हेमन्ते शीतसंभवाः ।
तुषारवर्षं वर्षन्ति सर्वसस्यविवृद्धये ॥
पृष्ठः परिवाहो नाम तेषां वायुरपाश्रयः ।
योऽसौ बिभर्ति भगवान्गगामाकाशगोचरम् ॥
दिव्यामृतजलां पुण्यां विधास्यति पथे स्थिताम् ।
तस्मा विष्यन्दजं तोयं दिग्गजाः पृथुभिः करैः ॥
शीकरं संप्रमुञ्चन्ति नीहार इति स स्मृतः ।
दक्षिणेन गिरिर्योऽसौ हेमकूट इति स्मृतः ॥
उदग्घिमवतः शैलादुत्तरस्य च दक्षिणे ।
पुण्ड्रं नाम समाख्यातं नगरं तत्र विस्तृतम् ॥
तस्मिन्निपतितं वर्षं यत्तुषारसमुद्भवम् ।
ततस्तदावहो वायुर्हिमवन्तं समुद्वहम् ॥
अनपत्यात्स योगेन सिञ्चमानो महागिरिम् ।
हिमवन्तमतिक्रम्य सृष्टिशेषं ततः परम् ॥
हृहाभ्येति ततः पश्चादपरान्तविवृद्धयोः ।
मेघाख्याध्यायनं चैव सर्वमेतत्प्रकीर्तितम् ॥
सूर्य एव तु वृष्टीनां स्रष्टा समुपदिश्यते ।
ध्रुवेणावेष्टितः सूर्यस्ताभ्यां वृष्टिः प्रवर्तते ॥
ध्रुवेणावेष्टितो वायुर्वृष्टिं संहरते पुनः ।
यदाग्निःस्टत्य सूर्यात्तु छत्त्रेण चमण्डले ।
चारस्थाने विशन्त्यर्कं ध्रुवेण समवेष्टिताः ॥

The water which the clouds shed upon earth is, in truth, the ambrosia of living beings; for it gives fertility to the plants which are the support of their existence.* By this all vegetables grow and are matured, and become the means of maintaining life. With them, again, those men who take the law for their light perform daily sacrifices, and, through them, give nourishment to the gods. And thus sacrifices, the Vedas, the four castes, with the Brahmans at their head, all the residences of the gods, all the tribes of animals, the whole world, all are supported by the rains by which food is produced. But the rain is evolved by the sun; the sun is sustained by Dhruva; and Dhruva is supported by the celestial porpoise-shaped sphere, which

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phants of the quarters is, in summer, dew, and, in winter, snow; or the latter is brought, by the winds, from a city called Puńdra, which lies between the Himavat and Hemakúṭa mountains, and falls down upon the former.

In like manner, also, as heat radiates from the sun, so cold radiates from the moon:

सूर्यादुष्णं निःसरति सोमाच्छीतं प्रवर्तते । †

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* All my MSS. read as follows:

यत्तु मेघैः समुत्सृष्टं वारि तत्प्राणिनां द्विज ।
पुष्णात्योषधयः सर्वा जीवनायामृतं हि तत् ॥

'As to the water discharged by the clouds, regenerate one, it developes all annuals, for the behoof of living creatures: it is, indeed, nectar to existence.'

Note the affectation of archaism in ओषधयः as accusative plural.

† From the *Váyu-puráńa;* but some pages before the passage last extracted.

is one with Náráyaṅa.* Náráyaṅa, the primeval existent, and eternally enduring, seated in the heart of the stellar sphere, is the supporter of all beings.†

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* The reading नारायणात्मकः is here followed. But a common reading, and one more in harmony with the context, is नारायणाश्रयः, 'upheld by Náráyaṅa'.

† हृदि नारायणस्तस्य शिशुमारस्य संस्थितः।
बिभर्ता सर्वभूतानामादिभूतः सनातनः॥

'Seated in the heart of that *planetary* porpoise *is its* supporter, Náráyaṅa, primeval being among all beings, sempiternal.'

CHAPTER X.

Names of the twelve Ádityas. Names of the Ŕishis, Gandharvas, Apsarasas, Yakshas, Uragas, and Rákshasas, who attend the chariot of the sun in each month of the year. Their respective functions.

PARÁŚARA.—Between the extreme northern and southern points, the sun has to traverse, in a year, one hundred and eighty degrees, ascending and descending.[1] His car is presided over by divine Ádityas,* Ŕishis, heavenly singers and nymphs, Yakshas,† serpents, and Rákshasas‡ (one of each being placed in it in every month). The Áditya Dhátŕi, the sage Pulastya, the Gandharva Tumburu,§ the nymph Kratu-

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[1] It might be doubted whether the text‖ meant 180 in each hemisphere, or in both; but the sense is sufficiently clear in the Váyu, &c.; and the number of Maṅḍalas travelled in the year is 360: the Maṅḍalas, 'circles' or 'degrees', being, in fact, the sun's diurnal revolutions, and their numbers corresponding with the days of the solar year; as in the Bhavishya Puráṅa:

द्व्यशीतिमण्डलशतमियत्यब्देन वै हयाः।
बाह्यतोऽभ्यन्तरं चैव मण्डलं दिवसक्रमात्॥

'The horses of the sun travel twice 180 degrees in a year, internal and external (to the equator), in the order of the days.'

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* Strictly, 'divine beings, *namely*, Ádityas.'

† In the original, Gandharvas, Apsarases, and Grámaṅís.

‡ The Sun's attendants are said, in the *Bhágavata-puráṅa*, V., XXI., 18, to be Ŕishis, Gandharvas, Apsarases, Nágas, Grámaṅís, Yátudhánas, and Devas.

§ One of my MSS. gives Tumbaru.

‖ साशीतिमण्डलशतं काष्ठयोरन्तरं द्वयोः।
आरोहणावरोहाभ्यां भानोरब्देन या गतिः॥

sthalá,* the Yaksha Rathakŕit, the serpent Vásuki, and the Rákshasa Heti,† always reside in the sun's car, in

* Four MSS. have Kŕitasthalá; three, Kŕitasthalí.

† The mythological figments named in this sentence are not characterized in the original, Rathakŕit excepted, who is there called a Grámaṅí, *i. e.*, Yaksha.

In the Sanskrit of our text, no uniform order is observed in registering the appellations of the Sun's attendants during each of the twelve months; these appellations being disposed, in the main, to satisfy metrical exigencies. Professor Wilson's arrangement of the Ádityas, &c., according to the subordination indicated above, admits of amendment; and the Professor, as I show in other notes to this chapter, would, probably, have taken a different view of some of th m, had he scrutinized the commentaries more closely. The personages in question may be tabulated as follows:

In the months	Ádityas.	Ŕishis.	Gandharvas.	Apsarases.
Madhu	Dhátŕi	Pulastya	Tumburu	Kratusthalá
Mádhava	Aryaman	Pulaha	Nárada	Punjikasthalá
Jyaishťha	Mitra	Atri	Háhá	Menaká
Ásháḍha	Varuṅa	Vasishťha	Huhu	Sahajanyá
Nabhas	Indra	Angiras	Viśwávasu	Pramlochá
Bhádrapada	Vivaswat	Bhŕigu	Ugrasena	Anumlochá
Áśwayuja	Púshan	Gautama	Suruchi	Ghŕitáchí
Kárttika	Parjanya	Bharadwája	Viśwávasu	Viśwáchí
Márgaśírsha	Aṁśu	Kaśyapa	Chitrasena	Urvaśí
Pausha	Bhaga	Kratu	Úrṅáyu	Púrvachitti
Mágha	Twashťŕi	Jamadagni	Dhŕitaráshťra	Tilottamá
Phálguna	Vishṅu	Viśwámitra	Súryavarchas	Rambhá

In the months	Grámaṅís.	Sarpas.	Rákshasas.
Madhu	Rathakŕit	Vásuki	Heti
Mádhava	Rathaujas	Kachchhaníra	Praheti
Jyaishťha	Rathaswana	Takshaka	Paurusheya
Ásháḍha	Rathachitra	Rambha	Vadha
Nabhas	Prátaḥ	Elápatra	Sarpa
Bhádrapada	Ápúraṅa	Śankhapála	Vyághra
Áśwayuja	Susheṅa	Dhananjaya	Váta
Kárttika	Senajit	Airávata	Apas
Márgaśírsha	Tárkshya	Mahápadma	Vidyut
Pausha	Arishťanemi	Karkoťaka	Sphúrja
Mágha	Ŕitajit	Kambala	Brahmápeta
Phálguna	Satyajit	Aśwatara	Yajnápeta

the month of Madhu or Chaitra, as its seven guardians. In (Vaiśákha or) Mádhava the seven are Aryaman,* Pulaha, Nárada, Punjikasthalí,† Rathaujas, Kachchhaníra,‡ and Praheti. In Śuchi§ (or Jyaishṭha) they are Mitra, Atri, Háhá,‖ Menaká,¶ Rathaswana, Takshaka, and Paurusheya.** In (the month) Śukra†† or Áshádha they are Varuṇa, Vasishṭha, Huhu,‡‡ Sahajanyá,§§ Ra-

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As to many of these names, it is no easy undertaking to determine which of the Puráṇas gives them correctly. See my note at pp. 290—293, *infra.*

Aṁśa is the older name, not Aṁśu; Daksha anciently held the place of Dhátṛi; &c. &c.

For the Ádityas, see p. 27, *supra*, and Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., pp. 51—140; for the Ṛishis, Vol. I. of this work, pp. 100—103; for the Gandharvas, pp. 75—77, *supra;* for the Apsarases, pp. 75 and 80—84, *supra;* for the Grámaṇís or Yakshas, the Sarpas or Serpents, and the Rákshasas, pp. 74, 75, *supra.*

* Corrected from "Áryamat", and again in the note at the end of this chapter. See p. 27, *supra*, where the Translator had "Áryaman".

† All my MSS. but one have Punjikasthalá.

‡ In emendation of "Kachaníra".

§ See the note on Śukra, a little below.

‖ One of my MSS. exhibits the elongated form Háháka.

¶ Professor Wilson put the short form, "Mená", for which I find no authority in this place.

** Called, in the original, a Rakshas.

†† Jyaishṭha, just above, is supplied by the Translator; his Áshádha is in the original. Śukra, according to the *Medini-kośa*, designates the one and the other of these months; but I nowhere find that Śuchi stands except for Áshádha. शुचिसंज्ञे looks, therefore, like an error for शुक्रसंज्ञे. Instead of the lection शुक्रे, yielding 'in Śukra', some MSS. have, simply, मासे, 'in the month',—of Áshádha, to-wit. शुचौ, 'in Śuchi', would suit the metre equally well.

The commentators remark on the names here discussed, but neither mention other readings, nor support, by adducing external authorities, the tenability of the text which they accept.

‡‡ Also read Húhú, Húhu, and Huhú.

§§ Did Kálidása invent his own mythology, or did he follow an earlier than that of the Puráṇas, in making Chitralekhá wait on the Sun through

thachitra, Nága,* and Budha.† In the month Nabhas (or Śrávaṅa) they are Indra, Angiras, Viśwávasu, Pramlochá, ‡ Śrotas, § and Elápatra (the name of both serpent and Rákshasa). ‖ In the month Bhádrapada they

the hot season, that is to say, during Jyaishṭha and Áshádha? See the *Vikramorvaśi*, Act III.

* The order of these names, in the original, is: Varuṇa, Vasishṭha, Nága, Sahajanyá, Huhu, Budha, Rathachitra. One of my MSS. has the reading Nága; but all the rest exhibit Rambhá. The Apsaras so called is appointed, below, for Phálguna; and the smaller commentary is disposed to take the view that, under the name Sahajanyá, she here serves during the first of two months. Rathachitra is, then, to be taken as the name of the Yaksha, and also as that of the serpent. The reading Nága, in preclusion of the necessity of such speculation, is, however, mentioned: **रम्भा च सहजन्येति पाठे फाल्गुने वक्ष्यमाणरम्भाव्यावृत्त्यर्थं सहजन्येति संज्ञान्तरेण तस्य विशेषणम् । रथचित्र इति यक्षसर्पयोरेकं नाम । नागश्च सहजन्येति पाठे नागसंज्ञकः सर्पः ।**

In the larger commentary we read: **रम्भा अप्सराः । सहजन्येति नामान्तरेण तस्या एव विशेषणं फाल्गुने वक्ष्यमाणरम्भाव्यावृत्त्यर्थम् । तदा रथचित्र इति यक्षसर्पयोरेकं नाम । वत्सासहजन्ये इति पाठे वत्सः सर्पः । देवताद्वन्द्वत्वाद्दीर्घत्वम् ।** Here we have a still different serpent introduced, Vatsa.

There is, in my opinion, not much doubt that Rambhá is, here, a corruption of Rambha,—a very unusual name, if compared with the familiar Rambhá,—the reading of the *Vayu-puráṅa* and *Linga-puráṅa*. Or, if we had the reading **रम्भासहजन्ये**,—which that of **वत्सासहजन्ये**, coupled with the fact of the common occurrence of **रम्भा सहजन्या**, evinces to be altogether supposable,—we should still be entitled to Rambha, by the rule referred to, touching Vatsa, in the last paragraph. See Páṅini, VI., III., 26. That neither of these very obvious suggestions presented itself to our commentators is little to their credit.

† Vadha, though occurring in but one of my MSS., is the only reading that I find in other Puráṅas.

‡ Five of my MSS. have, distinctly, Pramlová; but this, which I have seen elsewhere, as in MSS. of the *Váyu-puráṅa*, seems to be only an error of the scribes.

§ The more ordinary, and preferable, reading is Srotas. But Prátaḥ, which also is found in MSS., is, more likely, the right name.

‖ **इन्द्रो विश्वावसुः श्रोतः एलापत्रस्तथाङ्गिराः ।**
प्रम्लोचा च नभस्येते सर्पस्तार्क्ष्ये वसन्ति वै ॥

Elápatra, therefore, there is no warrant for duplicating. He is the

are Vivaswat, Bhŕigu, Ugrasena, Anumlochá,* Ápúraña,† Śankhapála, and Vyághra. In the month of Áświna‡ they are Púshan, Gautama, Suruchi, Ghŕitáchí, Susheńa, Dhananjaya, and Váta. In the month of Kárttika they are Parjanya, Bharadwája, (another) Viśwávasu, Viśwáchí, Senajit, Airávata, and Chápa.§ In (Ágraháyaña or) Márgaśírsha they are Aṁśu, Kaśyapa,‖ Chitrasena, Urvaśí, Tárkshya,¶ Mahápadma, and Vidyut. In the month of Pausha, Bhaga, Kratu, Úrńáyu, Púrvachitti,** Arishŕanemi, Karkoṫaka, and Sphúrja are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Mágha the seven who are

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serpent; and Sarpa—omitted in the translation—is the Rákshasa. Thus the smaller commentary: एलापत्रो नागः। * * सर्पो राक्षसः। And the larger commentary: सर्पो राक्षसः।

* Umlochá is the lection of two MSS.

† This is, perhaps, a corruption of Aruńa, or of Varuńa.

‡ The more usual designation of the month Áśwayuja, named in the original.

§ The smaller commentary is for taking Senajit twice; as the Yaksha, and as the Rákshasa. But it also notices the reading Chápa: सेनजित्संज्ञौ यक्षराक्षसौ। सेनजिच्चाप इति पाठे चापो राक्षसः। The larger commentary has these identical words, with the important difference of reading आपो राक्षसः, 'Ap *is* the Rákshasa'.

All my MSS. have, wrongly, चापि, 'and also', the reading preferred by the commentators. Had the authors of the commentaries but looked into the Puráńas which I quote in a subsequent note to this chapter, they would have seen that चापि is, doubtless, to give place to चापः. To say what I can for the commentators, it is not forbidden to suppose that both चापो राक्षसः and आपो राक्षसः instead of अपो राक्षसः, may be the offspring of meddlesome transcription. 'Apas'—an outgrowth of *ap*—is a rare word for 'Water'. The Rákshasa of the month preceding Kárttika, it will be observed, is Váta, 'Wind'.

‖ In five MSS. I find Káśyapa. There seems to be no good reason, however, for believing that this is anything better than a clerical error.

¶ One MS. gives Tárksha. ** Called an Apsaras, in the original.

in the sun are Twashṭŕi, Jamadagni, Dhŕitaráshṭra, Tilottamá, Ŕitajit,* Kambala, and Brahmápeta. Those who abide in the sun in the month Phálguna are Vishńu, Viśwámitra, Súryavarchas,† Rambhá, Satyajit, Aśwatara, and Yajnápeta.‡

In this manner, Maitreya, a troop of seven celestial beings, supported by the energy of Vishńu, occupies, during the several months, the orb of the sun. The sage celebrates his praise, and the Gandharva sings, and the nymph dances before him, the Rákshasa§ attends upon his steps, the serpent harnesses his steeds,‖ and the Yaksha trims the reins :¶ the (numerous pigmy sages, the) Válikhilyas,** ever surround his chariot. The whole troop of seven, attached to the sun's car, are the agents in the distribution of cold, heat, and rain, at their respective seasons.[1]

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[1] A similar enumeration of the attendants upon the sun's car

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* Kratujit is the name in one MS.

† Instead of the "Súryaverchchas" of the original edition.

‡ The original mentions him as a Rakshas.

Besides the variants already specified, I have found, with several that seem quite unworthy of notice, the following, each occurring in only a single MS.: Kashṭanira, for Kachchhanira; Maitra, for Mitra; Daksha, for Háhá; Rathasyana and Daksha, for Rathaswana; Paurusha, for Paurusheya; Dhana, for Budha; Ápúrayat, for Ápúraṅa; Śyenajit, for Senajit; Karkaṭaka, for Karkoṭaka; Saptajit, for Satyajit.

§ In the Sanskrit, *niśácharáḥ*, 'night-roamers.'

‖ The original, वहन्ति पन्नगाः, is explained, in both the commentaries: वहन्ति वहनानुकूलतया रथं संनह्यन्तीत्यर्थः। संनह्यन्ति रथं नागा इति शुक्लोक्तेः।

¶ यत्नैः क्रियतेऽभीषुसंग्रहः। Thus interpreted, in the smaller commentary: अभीषुसंग्रहः। रश्मिसंयोजनम्।

** For these beings, see Vol. I., p. 98, my first foot-note, and p. 155.

occurs in the Váyu,* &c. For Yakshas the generic term there employed is Grámaṅís; but the individuals are the same. The

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* The enumeration contained in the *Váyu-puráńa* is as follows, according to my collation of five manuscripts:

स रथोऽधिष्ठितो देवैरादित्ये ऋषिभिस्तथा ।
गन्धर्वैरप्सरोभिश्च ग्रामणीसर्पराक्षसैः ।
एते वसन्ति वै सूर्ये द्वौ द्वौ मासौ क्रमेण तु ॥
धातार्यमा पुलस्त्यश्च पुलहश्च प्रजापतिः ।
उरगो वासुकिश्चैव संकीर्णारश्च तावुभौ ॥
तुम्बुर्नारदश्चैव गन्धर्वौ गायतां वरौ ।
कृतस्थलाप्सराश्चैव या च वै पुञ्जिकस्थला ॥
ग्रामणी रथकृच्चैव तथोर्जश्चैव तावुभौ ।
रथो हेतिः प्रहेतिश्च यातुधानावुदाहृतौ ।
मधुमाधवयोरेष गणो वसति भास्करे ॥
वसन्ति शैक्रिको मासौ मित्रश्च वरुणश्च ह ।
ऋषिरत्रिर्वसिष्ठश्च तक्षको रम्भ एव च ॥
मेनका सहजन्या च गन्धर्वौ च हाहा हूहूः ।
रथस्वनश्च ग्रामण्यौ रथचित्रश्च तावुभौ ॥
पौरुषेयो वधश्चैव यातुधानावुदाहृतौ ।
एते वसन्ति वै सूर्ये मासयोः शुचिशुक्रयोः ॥
ततः सूर्ये पुलस्त्यन्या निवसन्ति ह देवताः ।
इन्द्रश्चैव विवस्वांश्च अङ्गिरा भृगुरेव च ॥
एलापत्रस्तथा सर्पः शङ्खपालश्च तावुभौ ।
विश्वावसूग्रसेनौ च प्रातश्चैवार्यमश्च ह ॥
प्रस्रोचेति च विख्यातानुस्रोचेति च ते उभे ।
यातुधानस्तथा सर्पौ व्याघ्रश्वेतश्च तावुभौ ।
नभोनभस्ययोरेष गणो वसति भास्करे ॥
शरद्वती पुनः शुभ्रा वसन्ति मुनिदेवताः ।
पर्जन्यश्चाथ पूषा च भरद्वाजः सगौतमः ॥
विश्वावसुश्च गन्धर्वस्तथैव सुरभिश्च यः ।
विश्वाची च घृताची च उभे ते शुभलक्षणे ॥
नाग ऐरावतश्चैव विश्रुतश्च धनंजयः ।
सेनजिच्च सुषेणश्च सेनानीर्ग्रामणीश्च तौ ॥
आपो वातश्च तावेतौ यातुधानावुभौ स्मृतौ ।
वसन्त्येते तु वै सूर्ये मासयोश्च रथोर्जयोः ॥

Kúrma and Bhavishya refer the twelve Ádityas to different months: —

हैमन्तिकौ तु द्वौ मासौ वसन्ति तु दिवाकरे।
अंशो भगश्च द्वावेतौ कश्यपश्च क्रतुश्च ह॥
भुजगश्च महापद्मः सर्पः कर्कोटकस्तथा।
चित्रसेनश्च गन्धर्व ऊर्णायुश्चैव तावुभौ॥
उर्वशी विप्रचित्तिश्च तथैवाप्सरसौ शुभे।
तार्क्ष्यश्चारिष्टनेमिश्च सेनानीर्ग्रामणीश्च तौ॥
विद्युत्स्फूर्जश्च तावुग्रौ यातुधानावुदाहृतौ।
सहे चैव सहस्ये च वसन्त्येते दिवाकरे॥
ततः शैशिरयोश्चापि मासयोर्निवसन्ति वै।
त्वष्टा विष्णुर्जमदग्निर्विश्वामित्रस्तथैव च॥
काद्रवेयौ तथा नागौ कम्बलाश्वतरावुभौ।
गन्धर्वौ धृतराष्ट्रश्च सूर्यवर्चास्तथैव च॥
तिलोत्तमाप्सराश्चैव देवी रम्भा मनोरमा।
ऋतजित्सत्यजिच्चैव ग्रामण्यौ लोकविश्रुतौ।
ब्रह्मोपेतस्तथा रक्षो यज्ञोपेतश्च संस्मृतः॥

Here we have the Ádityas and the rest told off in pairs, to do duty for bimestrial periods, as below:

During	Ádityas.	Ŕishis.	Gandharvas.	Apsarases.
Madhu and Mádhava	Dhátŕi	Pulastya	Tumburu	Kratusthalá
	Aryaman	Pulaha	Nárada	Punjikasthalá
Śukra and Śuchi	Mitra	Atri	Háhá	Menaká
	Varuńa	Vasishťha	Huhú	Sahajanyá
Nabhas and Nabhasya	Indra	Angiras	Viśwávasu	Pramlochá
	Vivaswat	Bhŕigu	Ugrasena	Anumlochá
Isha and Úrja	Parjanya	Bharadwája	Viśwávasu	Viśwáchi
	Púshan	Gautama	Surabhi	Ghŕitáchi
Saha and Sahasya	Aṁśa	Kaśyapa	Chitrasena	Urvaśi
	Bhaga	Kratu	Úrńáyu	Viprachitti
The two frosty months	Twashťŕi	Jamadagni	Dhŕitaráshťra	Tilottamá
	Vishńu	Viśwámitra	Suryavarchas	Rambhá

During	Grámaṅís.	Sarpas.	Yátudhánas.
Madhu and Mádhava	Rathakŕichchhra	Vásuki	Heti
	Úrjá	Sankŕiŕńára	Praheti
Śukra and Śuchi	Rathaswana	Takshaka	Paurusheya
	Rathachitra	Rambha	Vadha

	Vishńu.	Kúrma.	Bhavishya.
Dhátŕi	Chaitra	Vaiśákha	Kárttika
Aryaman	Vaiśákha	Chaitra	Vaiśákha
Mitra	Jyaishṫha	Márgaśírsha	Márgaśírsha
Varuńa	Áshádha	Mágha	Bhádrapada
Indra	Śrávańa	Jyaishṫha	Áświna
Vivaswat	Bhádrapada	Śrávańa	Jyaishṫha
Púshan	Áświna	Phálguna	Pausha
Parjanya	Kárttika	Áświna	Śrávańa
Aṁśu	Márgaśírsha	Áshádha	Áshádha
Bhaga	Pausha	Bhádrapada	Mágha
Twashṫŕi	Mágha	Kárttika	Phálguna
Vishńu	Phálguna	Pausha	Chaitra.

During	Grámaṇís.	Sarpas.	Yátudhánas.
Nabhas and Nabhasya	Prátaḥ / Aruńa	Elápatra / Śankhapála	Sarpa / Vyághraśweta
Isha and Úrja	/ Susheńa	Airávata / Dhananjaya	Apas / Váta
Saha and Sahasya	/ Arishṫanemi	Mahápadma / Karkoṫaka	Vidyut / Sphúrja
The two frosty months	Ŕitajit / Satyajit	Kambala / Aśwatara	Brahmopeta / Yajnopeta

Add, where I have left blanks, Senajit and Tárkshya, *senánis*. Are they the chiefs of the Grámaṇís?

Variants are: Tumbaru, for Tumburu; Nimlochá, for Anumlochá; Úrjas, for Úrja; Śrotas, for Prátaḥ; Ápúrańa, for Aruńa; Tárksha, for Tárkshya; Kratujit, for Ŕitajit; Sankírńa, for Sankírńára; Ap, for Apas. In several manuscripts, moreover, there are traces of the names Rakshoha and Nŕiśwadhátu, as against the elsewhere explicit Heti and Praheti.

The terms Yátudhána and Rákshasa are used, in the Puráńas, synonymously. Anciently, however, the Yátudhána appears to have been a goblin with hoofs, and so far forth comparable with the Devil of our pious ancestors. See Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., p. 95, first foot-note.

In the *Linga-puráńa*, Prior Section, LV., 17—65, the names of the Sun's attendants are catalogued twice, at full length:

During	Devas.	Munis.	Gandharvas.	Apsarases.
Madhu und Mádhava	Dhátri / Aryaman	Pulastya / Pulaha	Tumburu / Nárada	Kŕitasthalá / Punjikasthalá

During	Devas.	Munis.	Gandharvas.	Apsarases.
Śukra and Śuchi	Mitra, Varuńa	Atri, Vasishťha	Háhá, Húhú	Menaká, Sahajanyá
Nabhas and Nabhasya	Indra, Vivaswat	Angiras, Bhŕigu	Viśwávasu, Ugrasena	Pramlochá, Anumlochá
Isha and Úrja	Parjanya, Púshan	Bharadwája, Gautama	Suruchi, Parávasu	Ghŕitáchí, Viśwáchí
Saha and Sahasya	Aḿśu, Bhaga	Kaśyapa, Kratu	Chitrasena, Úrńáyu	Urvaśí, Púrvachitti
Tapas and Tapasya	Twashťŕi, Vishńu	Jamadagni, Viśwámitra	Dhŕitaráshťra, Súryavarchas	Tilottamá, Rambhá

During	Grámańís.	Nágas.	Rákshasas.
Madhu and Mádhava	Rathakŕit, Rathaujas	Vásuki, Kankańika	Heti, Praheti
Śukra and Śuchi	Subáhu, Rathachitra	Takshaka, Rambha	Paurusheya, Vadha
Nabhas and Nabhasya	Varuńa, Rathaswana	Elápatra, Śankhapála	Sarpa, Vyághra
Isha and Úrja	Susheńa	Dhananjaya, Airávata	Ap, Váta
Saha and Sahasya	Arishťanemi	Mahápadma, Karkoťaka	Vidyut, Divákara
Tapas aud Tapasya	Rathajit, Satyajit	Kambala, Aśwatara	Brahmopeta, Yajnopeta

Here, as before, Senajit and Tárkshya figure as *senánís*.

Variants are: Tumbaru, for Tumburu; Mitrasena, for Chitrasena; Rathabhŕit, for Rathakŕit; Rathamitra, for Rathachitra; Nága, for Rambha; Irávat, for Airávata. In one of the two enumerations above spoken of occurs Rathaswana; in the other, Prátaḥ.

The *Kúrma-puráńa*—Part I., Chapter XLII., 2-16—coincides with the *Linga-puráńa*, except as regards the particulars about to be specified. It gives Śukra and Kauśika, the synonyms of Indra and Viśwámitra: it has Aḿśa, for Aḿśu; Varchávasu, for Parávasu; Subáhuka, for Subáhu; Sarpapungava, for Rambha; and it transposes Subáhuka and Rathachitra, Varuńa and Rathaswana, Senajit and Susheńa, Dhananjaya and Airávata. Its variants, in my MSS., are: Jayatsena, for Ugrasena; Tushťavu, for Tumburu; Prakoshńá, for Pramlochá; Anushńá, for Anumlochá; Kankańira and Kanganila, for Kankańika; Ádya for Ap; Bála, for Váta.

These details—and they might be largely supplemented—were worth going into, if only to show, that, in order to arrive at even an approximation to the correct reading of a proper name met with in a Puráńa, one cannot consult too many works of the same class, or too many copies of each work.

CHAPTER XI.

The sun distinct from, and supreme over, the attendants on his car: identical with the three Vedas and with Vishńu: his functions.

MAITREYA.—You have related to me, holy preceptor, the seven classes of beings who are ever present in the solar orb, and are the causes of heat and cold.* You have, also, described to me their individual functions, sustained by the energy of Vishńu. But you have not told me the duty of the sun himself; for, if, as you say, the seven beings (in his sphere) are the causes of heat, cold, and rain, how can it be also true, (as you have before mentioned,) that rain proceeds from the sun? Or how can it be asserted that the sun rises, reaches the meridian, or sets, if these situations be the act of the collective seven?

PARÁŚARA.—I will explain to you, Maitreya, the subject of your inquiry. The sun, though identified with the seven beings† in his orb, is distinct from them, as their chief. The entire and mighty energy of Vishńu, which is called the three Vedas, or Ŕich, Yajus, and Sáman, is that which enlightens the world, and destroys its iniquity.‡ It is that, also, which, during the

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* यदेतद्भगवानाह गणः सप्तविधो रवेः ।
मण्डले हिमतापादेः कारणं तन्मया श्रुतम् ॥

† *Gańa*, 'classes *of beings*'. And so read, instead of "beings", above, and also below.

‡ यथा सप्तगणेऽप्येकः प्राधान्येनाधिको रविः ॥
सर्वा शक्तिः परा विष्णोर्ऋग्यजुःसामसंज्ञिता ।
सैषा त्रयी तपत्यंहो जगतश्च हिनस्ति या ॥

continuance of things, is present as Vishńu, actively engaged in the preservation of the universe, and abiding, as the three Vedas, within the sun. The solar luminary that appears in every month is nothing else than that very supreme energy of Vishńu which is composed of the three Vedas, influencing the motions (of the planet): for the Ŕichas (the hymns of the Ŕig-veda) shine in the morning;* the prayers of the Yajus, at noon; and the Bŕihadrathantara† and other portions of the Sáman, in the afternoon. This triple impersonation of Vishńu, distinguished by the titles of the three Vedas, is the energy of Vishńu, which influences the positions of the sun.[1]

But this triple energy of Vishńu is not limited to the sun alone; for Brahmá, Purusha (Vishńu), and Rudra

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[1] This mysticism originates, in part, apparently, from a misapprehension of metaphorical texts of the Vedas,—such as **सैषा त्रयीव विद्या तपति**, 'that triple knowledge (the Vedas) *shines*', and **ऋचस्तपन्ति**, 'the hymns of the Ŕich *shine*,'‡—and, in part, from the symbolization of the light of religious truth by the light of the sun, as in the Gáyatrí. P. 250, note 2. To these are to be added the sectarial notions of the Vaishńavas.

'Just as, in the class of seven, the great sun, by virtue of *its* superiority, *is* unmatched, *so stands* supreme the whole *or aggregated* power of Vishńu, denominated Ŕich, Yajus, and Sáman. *It is* this same triad *of Vedas* that burns and destroys the sin of the world.'

The smaller commentary takes **तपति**, which I render 'burns', to signify, apparently, 'warms', and to be without regimen.

* *Púrváhńa*, 'forenoon'.

† That is, Rathantara qualified as *bŕihat*, 'great'. See Vol. I., p. 84.

‡ These passages are quoted in the commentaries. The verb *tap*, as occurring in them, seems to mean 'to warm'. See my third note in the preceding page.

are, also, made up of the same triform essence. In creation, it is Brahmá, consisting of the Ṛig-veda; in preservation, it is Vishńu, composed of the Yajur-veda; and, in destruction, Rudra, formed of the Sáma-veda, the utterance of which is, consequently, inauspicious.[1*]

Thus, the energy of Vishńu, made up of the three Vedas, and derived from the property of goodness,† presides in the sun, along with the seven beings belonging to it; and, through the presence of this power, the planet shines with intense radiance, dispersing, with his beams, the darkness that spreads over the whole world: and hence the Munis praise him, the quiristers and nymphs of heaven sing and dance before him, and fierce spirits‡ and holy sages§ attend upon his path. Vishńu, in the form of his active energy, never either rises or sets, and is, at once, the sevenfold sun and distinct from it. ‖ In the same manner as a man, approaching a mirror, placed upon a stand, beholds, in it, his own image, so the energy (or reflection) of

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[1] The formulæ of the Sáma-veda are not to be used, along with those of the Ṛich and Yajus, at sacrifices in general.

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* For a closer rendering of the last paragraph and this, see Dr. Muir's *Original Sanskrit Texts*, Part III., p. 16.

† *Sáttwika.*

‡ *Niśáchara*, 'night-rovers'. Then follows the line, left untranslated:

वहन्ति पन्नगा यत्ते: क्रियतेऽभीषुसंग्रह: ।

'The Serpents bear *him*, *i. e.*, *serve his chariot;* the Yakshas gather up *his* reins.'

See p. 289, *supra*, and my notes ‖ and ¶.

§ *Válikhilya.* *Vide* p. 289, *supra*, text and note **.

‖ नोदेता नास्तमेता च कदाचिच्छक्तिरूपधृक् ।
विष्णुर्विष्णो: पृथक्तस्य गण: सप्तमयोऽध्वयम् ॥

Vishńu is never disjoined (from the sun's car, which is the stand of the mirror), but remains, month by month, in the sun, (as in the mirror), which is there stationed.

The sovereign sun, O Brahman, the cause of day and night, perpetually revolves, affording delight to the gods, to the progenitors, and to mankind. Cherished by the Sushumńa* ray of the sun,[1] the moon is fed

[1] The Váyu, Linga,† and Matsya Puráńas specify several of

* "According to the *Nirukta*, II., 6, it is one ray of the sun (that named Sushumńa) which lights up the moon; and it is with respect to that that its light is derived from the sun. The Puráńas have adopted the doctrine of the Vedas." Professor Wilson's Translation of the *Ŕig-veda*, Vol. I., p. 217, first foot-note.

† Prior Section, LX., 19—25:

रवे रश्मिसहस्रं यत्प्राङ्मया समुदाहृतम् ।
तेषां श्रेष्ठाः पुनः सप्त रश्मयो ग्रहयोनयः ॥
सुषुम्णो हरिकेशश्च विश्वकर्मा तथैव च।
विश्वच्यर्चाः पुनश्चान्यः संनद्धश्च ततः परः ॥
सर्वावसुः पुनश्चान्यः स्वराडन्यः प्रकीर्तितः ।
सुषुम्णः सूर्यरश्मिस्तु दक्षिणां राशिमेधयन् ॥
न्यगूर्ध्वाधः प्रचारोऽस्य सुषुम्णः परिकीर्तितः ।
हरिकेशः पुरस्ताद्वो ऋक्षयोनिः प्रकीर्त्यते ॥
दक्षिणे विश्वकर्मा च रश्मिर्वर्धयते बुधम् ।
विश्वच्यर्चास्तु यः पश्चाच्छुक्रयोनिः स्मृतो बुधैः ॥
संनद्धश्च तु यो रश्मिः स योनिर्लोहितस्य तु ।
षष्ठः सर्वावसू रश्मिः स योनिस्तु बृहस्पतेः ॥
शनैश्चरं पुनश्चापि रश्मिराप्यायते स्वराट् ।
एवं सूर्यप्रभावेन नक्षत्रग्रहतारकाः ॥

Here the seven chief rays are: Sushumńa, Harikeśa, Viśwakarman, Viśwatryarchas, Sannaddha, Sarvávasu, and Swaráj. Variants are: Harakeśa, for Harikeśa; Saṁyama, for Sannaddha; Arvávasu, for Sarvávasu.

The Commentator explains दक्षिणां राशिं, in *śl.* 3, चन्द्ररूपाम्.

In my copies of the *Váyu* and *Matsya* I have found Sushumńa alone mentioned.

(to the full, in the fortnight of its growth); and, in the fortnight of its wane, the ambrosia of its substance is perpetually drunk by the immortals, (until the last day of the half month), when the two remaining digits are drunk by the progenitors: hence these two orders of beings are nourished by the sun. The moisture of the earth, which the sun attracts by his rays, he again parts with, for the fertilization of the grain and the nutriment of (all terrestrial) creatures; and, consequently, the sun is the source of subsistence to every class of living things,—to gods, progenitors, mankind, and the rest. The sun, Maitreya, satisfies the wants of the gods for a fortnight (at a time); those of the progenitors, once a month; and those of men and other animals, daily.

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the rays of the sun from amongst the many thousands which they say proceed from him. Of these, seven are principal, termed Sushumńa, Harikeśa, Viśwakarman, Viśwakárya, Sampadwasu, Arvavasu, and Swaráj, supplying heat, severally, to the moon, the stars, and to Mercury, Venus, Mars, Jupiter, and Saturn.

CHAPTER XII.

Description of the moon: his chariot, horses, and course: fed by the sun: drained, periodically, of ambrosia by the progenitors and gods. The chariots and horses of the planets: kept in their orbits by aerial chains attached to Dhruva. Typical members of the planetary porpoise. Vásudeva alone real.

PARÁŚARA.—The chariot of the moon has three wheels, and is drawn by ten horses,* of the whiteness of the Jasmine, five on the right half (of the yoke), five on the left. It moves along the asterisms, divided into ranges, as before described; and, in like manner as the sun, is upheld by Dhruva; the cords that fasten it being tightened or relaxed in the same way, as it proceeds on its course.† The horses of the moon, sprung from the bosom of the waters,[1] drag the car

[1] So is the car, according to the Váyu: अपां गर्भसमुत्पन्नो रथः.

* Their names are given in the *Váyu-puráńa*:

यजुश्चित्रमनाश्चैव वृषो राजी बलो हयः।
अश्वो वामस्तुरश्चैव हंसो व्योमी मृगस्तथा॥

They are, thus, called Yayu, Chitramanas, Vŕisha, Rájin, Bala, Váma, Turańya, Hamsa, Vyomin, Mŕiga.

† रथश्चित्रचक्रः सोमश्च कुन्दाभाश्चैव वाजिनः।
वामदक्षिणतो युक्ता दश तेन चरत्यसौ॥
वीथ्याश्रयाणि ऋक्षाणि ध्रुवाधारेण वेगिना।
ह्रासवृद्धिक्रमश्चैव रश्मीनां सवितुर्यथा॥

'The chariot of the Moon *is* three-wheeled; *and* ten horses, resembling the jasmine *in colour*, *are* yoked *to it* on the right and on the left. With that rapid *car*, upstayed by the pole-star, he, *the Moon*, travels through the asterisms, located in the *vithis*. The successive shortening and lengthening of the cords *bound to* his *chariot are* as in the case of the sun.'

Compare the beginning of Chapter IX., at p. 278, *supra*.

for a whole Kalpa, as do the coursers of the sun. The radiant sun supplies the moon,—when reduced, by the draughts of the gods, to a single Kalá,—with a single ray; and, in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia* accumulated in the moon, during half the month; and, from this being their food, they are immortal. Thirty-six thousand, three hundred, and thirty-three divinities drink the lunar ambrosia.† When two digits remain, the moon enters the orbit of the sun,‡ and abides in the

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The orb of the moon, according to the Linga,§ is only congealed water:

घनतोयात्मकं तच्च मण्डलं शशिनः स्मृतम् ।

as that of the sun is concentrated heat:

घनतेजोमयं शुक्लं मण्डलं भास्करस्य च ।

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* सुधामृतं, *i. e*, according to the smaller commentary, सुधारूपममृतं मृत्युभेषजं, '*amŕita*—a prophylactic against death—in the form of *sudhá*.' And this view does not clash with the fact that the food of the gods is implied, in the second half of the stanza, to be simply *sudhá*:

संवृतं चार्धमासेन तत्सोमस्थं सुधामृतम् ।
पिबन्ति देवा मैत्रेय सुधाहारा यतोऽमराः ॥

Where named conjointly, *sudhá* and *amŕita*, being alike potable, can never be so sharply distinguished as the nectar and ambrosia of Olympian gastronomy, whose ordinarily recognized consistency, however, Sappho and Alcman reverse. *Amŕita* is "not a solid substance, like ἀμβροσία, though both words are kindred in origin." Goldstücker's *Sanskrit Dictionary*, p. 380. In the chapter under annotation, *amŕita* and *sudhá* are used as though they were, respectively, generic and specific.

† Literally, 'the moon', *kshaŕadákara*.

‡ Read 'orb of the sun', *súrya-maŕdala*. From this point, down to and including "Brahmanicide", we have a parenthesis.

§ Prior Section, LX., 7.

ray called Amá; whence the period is termed Amávásyá.* In that orbit, the moon is immersed, for a day and night, in the water;† thence it enters the branches and shoots of the trees, and thence goes to the sun. Consequently, any one who cuts off a branch, or casts down a leaf, when the moon is in the trees, (the day of its rising invisible), is guilty of Brahmanicide. When the remaining portion of the moon consists of but a fifteenth part, the progenitors approach it in the afternoon, and drink the last portion, that sacred Kalá which is composed of ambrosia,‡ and contained in the two digits of the form of the moon.[1]

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[1] There is some indistinctness in this account, from a confusion between the division of the moon's surface into sixteen Kalás or phases, and its apportionment, as a receptacle of nectar, into fifteen Kalás or digits, corresponding to the fifteen lunations, on the fourteen of which, during the wane, the gods drink the Amŕita, and on the fifteenth of which the Pitŕis exhaust the remaining portion. The correspondence of the two distinctions appears to be intended by the text, which terms the remaining digit or Kalá, composed of Amŕita, the form or superficies of the two Kalás:

पिबन्ति द्विकलाकारशिष्टा तस्य कला तु या।
सुधामृतमयी पुण्या तामिन्दोः पितरो मुने॥ §

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* For other etymologies of *amávásyá*, from the *Śatapatha-bráhmaṅa*, *Matsya-puráṅa*, &c., see Goldstücker's *Sanskrit Dictionary*, pp. 364, 365, *sub voce* अमावास्या.

† 'First, the moon remains in the water during that day and night, *namely, the day and night which constitute amávásyá*:'

अप्सु तन्निशाहोरात्रे पूर्वं वसति चन्द्रमाः।

‡ *Sudhámŕitamaya.* See my first note in the preceding page.

§ This is the reading adopted in the smaller commentary; and the larger commentary, though not adopting it, pronounces it to be 'clear', *spashťa.*

Having drunk the nectar* effused by the lunar rays on the day of conjunction, the progenitors are satisfied, and remain tranquil for the ensuing month. These (progenitors or Pitŕis) are of three classes, termed

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This, the commentator observes, is the fifteenth, not the sixteenth: पञ्चदशी या कला तां पितरः पिबन्ति न तु षोडशीं।† The commentator on our text observes, also, that the passage is sometimes read द्विलवावशेषं;‡ Lava meaning 'a moment,' 'a short period'. The Matsya and Váyu express the parallel passage so as to avoid all perplexity, by specifying the two Kalás as referring to time, and leaving the number of nectareous Kalás undefined:

पिबन्ति द्विकलं कालं शिष्टास्तस्य कालास्तु याः।§

'They, the Pitŕis, drink the remaining Kalás in two Kalás of time.' Colonel Warren explains Kalá, or, as he writes it, Calá, in one of its acceptations, 'the Phases of the Moon, of which the Hindus count sixteen;' Kála Sankalitá, p. 359. So the Bhágavata‖ terms the moon षोडशकलः पुरुषः। And the Váyu, after noticing the exhaustion of the fifteenth portion on the day of conjunction, states the recurrence of increase or wane to take

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* *Sudhámŕita*, as before.

† This is from the smaller commentary.

‡ Mention is also made, in the smaller commentary, of the reading द्विकलं सोमं, which occurs in two of my manuscripts, and which is followed in the larger commentary.

§ This is the reading of the *Matsya-puráńa*; but I find, in the *Váyu*:

पिबन्ति द्विकलं कालं शिष्टा तस्य तु या कला।

The *Linga-puráńa*, Prior Section, LVI., 15, has:

पिबन्ति द्विकलं कालं शिष्टा तस्य कला तु या।

Precisely the same words are found in the *Kúrma-puráńa*, XLIII., 37.

The three Puráńas here adduced speak of only a single nectareous *kalá*.

‖ V., XXII., 10.

Saumyas, Barhishads,* and Agnishwáttas.[1]† In this manner, the moon, with its cooling rays, nourishes the gods in the light fortnight; the Pitŕis, in the dark fortnight; vegetables, with the cool nectary‡ aqueous atoms it sheds upon them; and, through their development, it sustains men, animals, and insects; at the same time gratifying them by its radiance.§

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place in the sixteenth phase, at the beginning of each fortnight:

वृद्धिक्षयौ वै पक्षादौ षोडशां शशिनः स्मृतौ । ||

[1] The Váyu¶ and Matsya** add a fourth class, the Kavyas; identifying them with the cyclic years; the Saumyas and Agnishwáttas, with the seasons; and the Barhishads, with the months.

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* Corrected from "Varhishadas".

† See Vol. I., p. 156, note 2.

According to Kullúka on the *Laws of the Mánavas*, III., 195, the Agnishwáttas were sons of Maríchi; and they are so derived in the *Harivaṁśa*, 953, 954.

‡ *Amŕitamaya.*

§ एवं देवास्तिते पक्षे कृष्णपक्षे तथा पितॄन् ।
वीरुधश्चामृतमयैः शीतैरप्यरमाम्बुभिः ॥
वीरुधौषधिनिष्पन्ना मनुष्यपशुकीटकान् ।
आप्याययति शीतांशुः प्रकाशाह्लादनेन तु ॥

|| The same words are found in the *Linga-puráṅa*, Prior Section, LVI., 18.

¶ सौम्या बर्हिषदश्चैव अग्निष्वात्ताश्चथैव च ।
कव्याश्चैव तु ये प्रोक्ताः पितरः सर्व एव ते ॥
संवत्सरास्तु वै कव्याः पञ्चाव्दा ये दिवैः स्मृताः ।
सौम्यास्तु ऋतवो ज्ञेया मासा बर्हिषदस्तथा ।
अग्निष्वात्तर्तवश्चैव पितृसर्गा हि वै द्विजाः ॥

The last line—which is ungrammatical beyond ordinary Paurániṅk licence even—is, perhaps, corrupt. May not the Agnishwáttas have been identified with the fortnights?

** The passage there is nearly the same as that just cited from the *Váyu-puráṅa.*

The chariot of the son of Chandra (Budha or Mercury) is composed of the elementary substances air and fire,* and is drawn by eight bay† horses, of the speed of the wind. The vast car of Śukra (Venus) is drawn by earth-born horses,[1] is equipped with a protecting fender and a floor, armed with arrows,‡ and decorated by a banner. The splendid car of Bhauma (Mars) is of gold, of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire. Bŕihaspati (Jupiter), in a golden car drawn by eight pale-coloured horses, travels from sign to sign in the period of a year; and the tardy-paced Śani§ (Saturn) moves slowly along, in a car drawn by piebald‖ steeds. Eight black¶ horses draw the dusky chariot of Ráhu,** and, once harnessed, are attached to it for ever. On the Parvans (the nodes, or lunar and solar eclipses), Ráhu

[1] The Váyu makes the horses ten in number, each of a different colour.††

* According to some of my MSS., 'water and fire', वार्यग्निद्रव्य, instead of वाय्वग्निद्रव्य.

† *Piśanga.*

‡ Rather, 'with a quiver', *sopásanga.*

§ Śanaiśchara, in the original.

‖ *Śabala.* The horses in question are additionally described as 'ether-born', *ákáśa-saṁbhava.*

¶ *Bhŕingábha,* '*in colour* like the black bee.'

** Substituted for Swarbhánu, the name in the Sanskrit.

†† भार्गवस्य रथः श्रीमान्तेजसा सूर्यसंनिभः ।
पृथिवीसंभवैर्युक्तो नानावर्णैर्हयोत्तमैः ॥
श्वेतः पिशङ्गः सारङ्गो नीलः पीतो विलोहितः ।
कृष्णश्च हरितश्चैव पृषतः पृश्निरेव च ।
दशभिस्तैर्महाभागैरक्षयैर्वातवेगिभिः ॥

directs his course from the sun to the moon, and back again from the moon to the sun.[1] The eight horses* of the chariot of Ketu are of the dusky red† colour of lac, or of the smoke of burning straw.

I have thus described to you, Maitreya, the chariots of the nine planets, all which are fastened to Dhruva by aerial cords. The orbs‡ of all the planets, asterisms, and stars are attached to Dhruva, and travel, accordingly, in their proper orbits, being kept in their places by their respective bands of air. § As many as are the stars, so many are the chains of air that secure them to Dhruva; and, as they turn round, they cause the pole-star also to revolve. In the same manner as the oil-man himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air, which are circling round a (whirling) centre. ‖ The air which is called Pravaha is so termed because

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[1] The Matsya, Linga, and Váyu add the circumstance of Rá-hu's taking up, on these occasions, the circular shadow of the earth:

उद्धृत्य पार्थिवीं छायां निर्मितां मण्डलाकृतिम् । ¶

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* Supply the epithet 'swift as wind', *váta-raṁhas*.

† "Dusky red" is to render *aruṇa*.

‡ So the commentaries explain the word *dhishṇya* in this place.

§ भ्रमन्त्युचितचारेण मैत्रेयानिलरश्मिभिः ।

‖ तैलापीडा यथा चक्रं भ्रमन्तो भ्रामयन्ति वै ।
तथा भ्रमन्ति ज्योतींषि वाताविद्धानि सर्वशः ॥

'As oil-expressers, *themselves* going round, cause the wheel *of the oil-mill* to go round, so the heavenly bodies go round, everywhere urged on by the wind.'

¶ Such is the reading of the *Matsya-puráṇa*, with which that of the *Linga-puráṇa* - Prior Section, LVII., 12—is nearly identical.

it bears along the planets, which turn round, like a disc of fire, driven by the aerial wheel.[1]

The celestial porpoise, in which Dhruva is fixed, has been mentioned: but you shall hear its constituent parts in more detail; as it is of great efficacy.* For the view of it at night expiates whatever sin has been committed during the day; and those who behold it live as many years as there are stars in it, in the sky, or even more. Uttánapáda is to be considered as its upper jaw; Sacrifice, as its lower. Dharma is situated on its brow;† Náráyańa, in its heart. The Aświns are its two fore feet; and Varuńa and Aryaman,‡ its two hinder legs.§ Saṁvatsara is its sexual organ; Mitra, its organ of excretion.‖ Agni, Mahendra, Kaśyapa, and Dhruva, in succession, are placed in its tail; which four stars in this constellation never set.[2]

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[1] The different bands of air attached to Dhruva are, according to the commentator, varieties of the Pravaha wind. But the Kúrma and Linga enumerate seven principal winds which perform this function, of which the Pravaha is one.

[2] The four last are, therefore, stars in the circle of perpetual apparition. One of these is the pole-star; and in Kaśyapa we have a verbal affinity to Cassiopeia. The Śiśumára, or porpoise, is rather a singular symbol for the celestial sphere; but it is not more preposterous than many of the constellations of classical

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* In my MSS. there is nothing answering to the words "as it is of great efficacy".

† *Múrdhan*, 'head'.

‡ Corrected from "Áryamat".

§ *Sakthi*.

‖ *Apána*.

I have now described to you the disposition of the

fiction. The component parts of it are much more fully detailed in the Bhágavata,* whence it has been translated by Sir William

* V., XXIII. In preference to Sir William Jones's translation, I transcribe that of Burnouf:

"Çuka dit: Treize cent mille Yôdjanas au delà est le lieu qu'on nomme la demeure suprême de Vichńu, où le grand serviteur de Bhagavat, Dhruva, fils d'Uttânapâda, honoré par Agni, Indra, le Pradjâpati Kaçyapa et Dharma, associés tous pour une durée pareille et marchant autour de lui avec respect en le laissant à leur droite, réside encore aujourd'hui, pour tout le temps du Kalpa, terme de son existence; sa grandeur a été décrite dans ce poëme.

"Placé par le Seigneur comme le poteau solide, autour duquel les troupes des astres, planètes et Nakchatras, tournent entraînées par le Temps divin dont l'œil ne se ferme jamais et dont la course est insensible, il resplendit éternellement; comme les bœufs marchant autour du poteau de l'aire auquel ils sont attachés, les astres parcourent, chacun suivant leur position, les degrés du cercle [céleste], pendant l'espace de temps que forment les trois divisions du jour.

"C'est ainsi que les troupes des astres, planètes et autres, attachées par un lien intérieur et extérieur au cercle du Temps, tournent jusqu'à la fin du Kalpa, poussées par le vent, autour de Dhruva auquel elles sont suspendues. De même que les nuages et les oiseaux se meuvent dans le ciel, ceux-là par l'action du vent, ceux-ci sous la direction de leurs œuvres, ainsi les astres, soutenus par l'union de la Nature et de l'Esprit, et suivant la voie tracée par leurs œuvres, ne tombent pas sur la terre.

"Quelques-uns décrivent cette armée des astres sous la figure de Çiçumâra (la Tortue), symbole sous lequel on se représente par la méditation du Yôga le bienheureux Vâsudêva.

"A l'extrémité de la queue de cet animal, dont la tête se dirige vers le sud et dont le corps est courbé en forme d'anneau, est placé Dhruva; le long de sa queue sont le Pradjâpati, Agni, Indra, Dharma, et à la racine, Dhâtŕi et Vidhâtŕi; sur ses reins sont les sept Ŕichis. Sur le côté droit de son corps, ainsi courbé vers le sud, on place les Nakchatras qui se trouvent sur la route septentrionale [du soleil], et sur le côté gauche, ceux de la route méridionale; de sorte que les deux côtés de la Tortue, dont le corps a la forme d'un anneau, sont composés d'un nombre

earth and of the stars;* of the insular zones, with their oceans and mountains, their Varshas (or regions),†

Jones. Asiatic Researches, Vol. II., pp. 402, 403. The Bhágavata, however, mystifies the description, and says it is nothing more than the Dháraṅá or symbol by which Vishńu, identified with the starry firmament, is to be impressed upon the mind, in meditation. The account of the planetary system is, as usual, fullest in the Váyu, with which the Linga und Matsya nearly

égal de parties; sur son dos est Adjavîthî, et de son ventre sort le Gange céleste.

"Les Nakchatras Punarvasu et Puchya sont sur ses flancs, l'un à droite, l'autre à gauche; Ârdrâ et Âçlêchâ sont sur les deux pieds de derrière, l'un à droite, l'autre à gauche; Abhidjit et Uttarâchâḍhâ sont l'un dans la narine droite, l'autre dans la gauche; Çraṿaṅâ et Pûrvâchâḍhâ sont l'un dans l'œil droit, l'autre dans l'œil gauche; Dhanichṭhâ et Mûla, l'un dans l'oreille droite, l'autre dans la gauche. Les huit Nakchatras du sud, en commençant par Magha, doivent être placés sur les côtes de gauche; et de même Mṛigaçîrcha et les sept autres constellations du nord doivent être placées dans le sens contraire, sur celles de droite; enfin Çatabhichâ et Djyêchṭhâ sont sur l'épaule droite et sur l'épaule gauche.

"Agastya est dans la mâchoire supérieure, Yama dans celle de dessous, Angâraka dans la bouche, la planète à la marche lente dans l'anus, Bṛihaspati sur le dessus du col, le soleil dans la poitrine, Nârâyaṅa dans le cœur, la lune dans le Manas, Uçanas dans le nombril, les deux Açvins dans les mamelles, Budha dans le souffle inspiré et expiré, Râhu (l'éclipse) dans la gorge, les Kêtus (les météores) dans tous les membres, et la totalité des étoiles dans les poils.

"Que l'homme chaque jour, au Sandhyâ, contemplant, attentif et silencieux, cette forme du bienheureux Vichńu, qui se compose de toutes les Divinités, l'honore avec cette prière: 'Adressons notre adoration au monde des astres, qui est la marche du Temps, qui est le souverain des Dieux, qui est Mahâpurucha.' Celui qui honorera ainsi, ou qui se rappellera trois fois les trois parties du Temps, qui embrasse les planètes, les constellations, les étoiles, qui est le plus élevé des Dieux et qui enlève les péchés de ceux qui récitent ce Mantra, verra bien vite disparaître les fautes qu'il aurait pu commettre pendant ce temps."

* *Jyotis*, 'heavenly luminaries.'

† The original adds 'rivers', *nadi*.

and their inhabitants. Their nature has, also, been explained; but it may be briefly recapitulated.

From the waters, which are the body of Vishńu, was produced the lotos-shaped earth, with its seas and mountains. The stars* are Vishńu; the worlds are Vishńu; forests, mountains, regions,† rivers, oceans, are Vishńu: he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all forms, but is not a substance.‡ You must conceive, therefore, mountains, oceans, and all the diversities of earth and the rest, are the illusions of the apprehension. When knowledge is pure, real, universal, independent of works, and exempt from defect, then the varieties of substance, which are the fruit of the tree of desire, cease to exist in matter.§ For what is substance?

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agree. The Bhavishya is nearly, also, the same. They all contain many passages common to them and to our text. In the Agni, Padma, Kúrma, Brahma, Garuda, and Vámana, descriptions occur which enter into less detail than the Vishńu, and often use its

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* *Jyotis*, as just above.

† *Diś.*

‡ *Vastubhúta.*

§ यदा तु शुद्धं निजरूपि सर्वं
कर्मक्षये ज्ञानमपास्तदोषम् ।
तदा हि संकल्पतरोः फलानि
भवन्ति नो वस्तुषु वस्तुभेदाः ॥

'When, on the perishing of *emancipation-impeding* works, the whole *universe presents itself to us as* absolute, *and* in its proper character, *and when, consequently, our* knowledge *is* freed from *every illusional and other* defect, then, indeed, the distinctions between objects—the fruitage of the tree of phantasy—are *seen* in objects no longer.'

Where is the thing that is devoid of beginning, middle, and end, of one uniform nature? How can reality be predicated of that which is subject to change, and reassumes no more its original character? Earth is fabricated into a jar; the jar is divided into two halves; the halves are broken to pieces; the pieces become dust; the dust becomes atoms. Say, is this reality, though it be so understood by man, whose self-knowledge is impeded by his own acts? Hence, Brahman, except discriminative knowledge, there is nothing, anywhere, or at any time, that is real. Such knowledge is but one, although it appear manifold, as diversified by the various consequences of our own acts. Knowledge, perfect, pure, free from pain, and detaching the affections from all that causes affliction; knowledge, single and eternal—is the supreme Vásudeva, besides whom there is nothing. The truth has been, thus, communicated to you by me; that knowledge which is truth; from which all that differs is false. That information, however, which is of a temporal and worldly nature has, also, been imparted to you. The sacrifice, the victim, the fire, the priests, the acid juice, the gods, the desire for heaven, the path pursued by acts of devotion and the rest, and the worlds that are their consequences, have been displayed to you. In

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words, or passages found in other Puráṅas. Many intimations of a similar system occur in the Vedas; but whether the whole is to be found in those works is yet to be ascertained. It must not be considered as a correct representation of the philosophical astronomy of the Hindus, being mixed up with, and deformed by, mythological and symbolical fiction.

that universe which I have described, he for ever migrates who is subject to the influence of works; but he who knows Vásudeva to be eternal, immutable, and of one unchanging, universal form, may continue to perform them;[1] as, thereby, he enters into the deity.*

[1] Only, however, as far as they are intended to propitiate Vishńu, and not for any other purpose.

* Literally, Vásudeva.

In the original of the last paragraph of this chapter, there are many expressions of which a different view may be taken from that of the Translator.

CHAPTER XIII.

Legend of Bharata. Bharata abdicates his throne and becomes an ascetic: cherishes a fawn, and becomes so much attached to it, as to neglect his devotions: he dies: his successive births: works in the fields, and is pressed, as a palankin-bearer, for the Raja of Sauvíra: rebuked for his awkwardness: his reply: dialogue between him and the king.

MAITREYA.—Reverend sir,[1] all that I asked of you has been thoroughly explained; namely, the situation of the earth, oceans, mountains, rivers, and planetary bodies; the system of the three worlds, of which Vishńu is the stay. The great end of life has, also, been expounded by you, and the preeminence of holy knowledge.* It now remains that you fulfil the promise you made, (some time since),[2] of relating to me the story of king Bharata, and how it happened, that a monarch like him, residing constantly at (the sacred place) Śálagráma, and engaged in devotion, with his mind ever applied to Vásudeva, should have failed,

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[1] One copy addresses Paráśara, Bhagavan sarvabhúteśa, 'Sacred sovereign, lord of all creatures;' rather an unusual title for a sage, even though an inspired one. The other two copies begin, Samyag ákhyátam, 'All has been thoroughly explained.'

[2] See page 106, *supra*.

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* परमार्थस्तु ते प्रोक्तो यथा ज्ञानं प्रधानतः ।

'And the supreme object *of human thought has been* explained by thee, just as *divine* knowledge, preeminently.'

The commentators twist '*divine* knowledge, preeminently' into 'preeminent *divine* knowledge'. But this seems contrary to any natural interpretation of the text.

through the sanctity of the shrine, and the efficacy of his abstractions, to obtain final emancipation; how it was that he was born again as a Brahman;* and what was done by the magnanimous Bharata in that capacity: all this it is fit that you inform me.

PARÁŚARA.—The illustrious monarch of the earth resided, Maitreya, for a considerable period, at Śálagráma, his thoughts being wholly dedicated to god, and his conduct distinguished by kindness and every virtue, until he had effected, in the highest degree, the entire control over his mind.† The Raja was ever repeating the names Yajneśa, Achyuta, Govinda, Mádhava, Ananta, Keśava, Kŕishńa, Vishńu, Hŕishíkeśa: nothing else did he utter, even in his dreams; nor upon anything but those names, and their import, did he ever meditate. He accepted fuel, flowers, and holy grass, for the worship of the deity, but performed no other religious rites, being engrossed by disinterested, abstract devotion.

On one occasion, he went to the Mahánadí,[1] for the

[1] The Mahánadí‡ is, properly, a river in Orissa: but the name is applicable to any great stream; and its connexion with Śálagráma Tírtha makes it probable that it is intended for the Gańdakí or Gańdaka,§ in which the Śálagráma or Ammonite is most abundantly found. It may be here noticed, that Śálagráma is named amongst the Tírthas in the Mahábhárata: see p. 102, n. 3.

* पुण्यदेशप्रभावेन ध्यायतश्च सदा हरिम् ।
कथं तु नाभवन्मुक्तिर्यद्भूत्स द्विजः पुनः ॥

† अहिंसादिष्वशेषेषु गुणेषु गुणिनां वरः ।
अवाप परमां काष्ठां मनसश्चापि संयमे ॥

‡ For the Mahánada, see my seventh note at p. 154, *supra*.

§ *Vide* p. 146, *supra*.

purpose of ablution. He bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, who had come out of the forest to drink of the stream. Whilst quenching her thirst, there was heard, on a sudden, the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank. In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the king, seeing it carried away by the current, caught hold of the young animal, and saved it from being drowned. The injury received by the deer, by her violent exertion, proved fatal; and she lay down, and died; which being observed by the royal ascetic, he took the fawn (in his arms), and returned, with it, to his hermitage. There he fed it and tended it every day; and it throve and grew up under his care. It frolicked about the cell, and grazed upon the grass in its vicinity; and, whenever it strayed to a distance, and was alarmed at a wild beast, it ran back thither for safety. Every morning it sallied forth from home, and every evening returned to the thatched shelter of the leafy bower of Bharata.

Whilst the deer was, thus, the inmate of his hermitage, the mind of the king was ever anxious about the animal, now wandering away, and now returning to his side; and he was unable to think of anything else.* He had relinquished his kingdom, his children, all his friends, and now indulged in selfish affection for a

* तस्य तस्मिन्मृगे दूरसमीपपरिवर्तिनि ।
आसीच्चेतः समासक्तं न यथावन्मतौ द्विज ॥

fawn. When absent for a longer time than ordinary, he would fancy that it had been carried off by wolves, devoured by a tiger, or slain by a lion. "The earth," he would exclaim, "is embrowned by the impressions of its hoofs. What has become of the young deer, that was born for my delight? How happy I should be, if he had returned from the thicket, and I felt his budding antlers rubbing against my arm. These tufts of sacred grass, of which the heads have been nibbled by his new teeth, look like pious lads chanting the Sáma-veda."[1]* Thus the Muni meditated, whenever the deer was long absent from him; and contemplated him with a countenance animated with pleasure, as he stood by his side. His abstraction† was interrupted; the spirit of the king being engrossed by the fawn, even though he had abandoned family, wealth, and dominion. The firmness of the prince's mind became unsteady, and wandered with the wanderings of the young deer. In the course of time, the king became subject to its influence. He died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea.

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[1] The applicability of this simile is not explained by the commentator. It refers, possibly, to the cropped or shaven heads of the religious students.

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* एते लूनशिखास्तस्य दशनैरचिरोद्गतैः ।
कुशाः काशा विराजन्ते बटवः सामगा इव ॥

† *Samádhi.*

In consequence of this predominant feeling at such a season, he was born again, in the Jambúmárga forest,[1] as a deer, with the faculty of recollecting his former life; which recollection inspiring a distaste for the world, he left his mother, and again repaired to (the holy place) Śálagráma. Subsisting, there, upon dry grass and leaves, he atoned for the acts which had led to his being born in such a condition; and, upon his death, he was next born as a Brahman, still retaining the memory of his prior existence. He was born in a pious and eminent family of ascetics, who were rigid observers of devotional rites. Possessed of all true wisdom, and acquainted with the essence of all sacred writings, he beheld soul as contradistinguished from* matter (Prakŕiti). Imbued with knowledge of self, he beheld the gods and all other beings as, in reality, the same. It did not happen to him to undergo investiture with the Brahmanical thread, nor to read the Vedas with a spiritual preceptor, nor to perform ceremonies, nor to study the scriptures.† Whenever spoken to, he replied incoherently, and in ungrammatical and unpolished speech.‡ His person was un-

[1] According to the Bhágavata, Jambúmárga is the Kálanjara mountain or Kalanjar in Bundelkhand.

* *Para*, 'supreme over.'

† न पपाठ गुरुप्रोक्तां कृतोपनयनः श्रुतिम् ।
न ददर्श च कर्माणि शास्त्राणि जगृहे न च ॥

'Though he had received investiture, he did not read the *śruti* enounced by *his* spiritual teacher', &c.

‡ उक्तोऽपि बहुशः किंचिज्जडवाक्यमभाषत ।
तद्व्यसंस्कारगुणं ग्राम्यभाषोक्तिसंयुतम् ॥

clean; and he was clad in dirty garments. Saliva dribbled from his mouth; and he was treated with contempt by all the people. Regard for the consideration of the world is fatal to the success of devotion. The ascetic who is despised of men attains the end of his abstractions. Let, therefore, a holy man pursue the path of the righteous, without murmuring, and, though men contemn him, avoid association with mankind.* This, the counsel of Hiraṅyagarbha,[1] did the Brahman call to mind, and, hence, assumed the appearance of a crazy idiot, in the eyes of the world. His food was raw pulse, potherbs, wild fruit, and grains of corn. Whatever came in his way he ate, as part of a necessary but temporary infliction.[2]† Upon his father's death, he was set to work, in the fields, by his brothers and his nephews, and fed, by them, with vile food; and, as he was firm and stout of make, and a simpleton

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[1] Hiraṅyagarbha or Brahmá is named, here, instead of the Yoga doctrine, which is, sometimes, ascribed to him as its author.

[2] As a Kálasaṁyama (**कालसंयम**), a state of suffering or mortification lasting only for a season;‡ or, in other words, bodily existence: the body being contemplated as a sore, for which food is the unguent; drink, the lotion; and dress, the bandage.§

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* **जना यथावमन्येरन्गच्छेयुर्नैव संगतिम् ॥**

† **यद्यदाप्नोति सुबहु तदत्ते कालसंयमम् ॥**

'Whatever he obtains—*and it is* very much - he eats, to wile away the time.'

‡ For the meaning of **कालसंयमं**, see my last note. Both the commentaries define the term by **कालक्षपणमात्रं**; and the smaller commentary proposes, as an alternative explanation, **कालनियमं विना**, 'without observance of *proper* times.'

§ The latter part of this note is from the commentaries.

in (outward) act, he was the slave of every one that chose to employ him, receiving sustenance alone for his hire.*

The head-servant† of the king of Sauvíra, looking upon him as an indolent, untaught Brahman, thought him a fit person to work without pay (and took him into his master's service, to assist in carrying the palankin).

The king, having ascended his litter, on one occasion, was proceeding to the hermitage of Kapila, on the banks of the Ikshumatí river,[1] to consult the sage,—to whom the virtues leading to liberation were known,—what was most desirable in a world abounding with care and sorrow. Amongst those who, by order of his head-servant, had been compelled gratuitously to carry the litter, was the Brahman, who had been equally pressed into this duty, and who, endowed with the only universal knowledge, and remembering his former existence, bore the burthen as the means of expiating the faults for which he was desirous to atone. Fixing his eyes upon the pole, he went tardily along, whilst the other bearers moved with alacrity; and the king, feeling the litter carried unevenly, called out: "Ho, bearers! What is this? Keep equal pace together." Still it proceeded unsteadily; and the Raja again exclaimed: "What is this? How irregularly are you

[1] A river in the north of India.‡

* सर्वलोकोपकरणं बभूवाहारवेतनः ॥

† *Kshattri.*

‡ See my first note in p. 155, *supra.*

going!" When this had repeatedly occurred, the palankin-bearers at last replied to the king: "It is this man, who lags in his pace." "How is this?" said the prince to the Brahman. "Are you weary? You have carried your burthen but a little way. Are you unable to bear fatigue? And yet you look robust." The Brahman answered and said: "It is not *I* who am robust; nor is it by me that your palankin is carried. *I* am not wearied, prince; nor am *I* incapable of fatigue." The king replied: "I clearly see that you are stout, and that the palankin is borne by you; and the carriage of a burthen is wearisome to all persons." "First tell me," said the Brahman, "what it is of me that you have clearly seen;[1] and then you may distinguish my properties as strong or weak. The assertion that you behold the palankin borne by me, or placed on me, is untrue. Listen, prince, to what I have to remark. The place of both the feet is the ground; the legs are supported by the feet; the thighs rest upon the legs; and the belly reposes on the thighs; the chest is supported by the belly; and the arms and shoulders are propped up by the chest: the palankin is borne upon the shoulders; and how can it be considered as my burthen? This body which is seated in the palankin is defined as Thou. Thence, what is, elsewhere, called This is, here, distinguished as I and Thou. I, and thou, and others are constructed of the elements; and the elements, following the stream of qualities, assume a bodily shape; but qualities, such as goodness and the rest,

[1] That is: "What have you discerned of me, my body, life, or soul?"

are dependent upon acts; and acts, accumulated in ignorance, influence the condition of all beings.[1] The pure, imperishable soul, tranquil, void of qualities, pre-eminent over nature (Prakŕiti), is one, without increase or diminution, in all bodies. But, if it be equally exempt from increase or diminution, then with what propriety can you say to me, 'I see that thou art robust?' If the palankin rests on the shoulders, and they on the body, the body on the feet, and the feet on the earth, then is the burthen borne as much by you as by me.[2]* When the nature of men is different, either in its essence or its cause, then may it be said that fatigue is to be undergone by me. That which is the substance of the palankin is the substance of you, and me, and

[1] The condition — that is, the personal individuality — of any one is the consequence of his acts; but the same living principle animates him, which is common to all living things.

[2] The body is not the individual; therefore, it is not the individual, but the body, or, eventually, the earth, which bears the burthen.

* भूपादजङ्घाकव्यूरुजठरादिषु संश्रिता ।
शिबिकेयं यदा स्कन्धे तदा भारः समस्त्वया ॥
तथान्यजन्तुभिस्तुल्यः शिबिकोत्थो न केवलम् ।
शैलद्रुमगृहोत्थोऽपि पृथिवीसंभवोऽपि वा ॥

'Since this litter, *which rests* on the shoulders, *nevertheless* rests on the earth, the feet, the legs, the hips, the thighs, and the belly, *also*, therefore the burthen *is* the same *for me and* for thee. In the same manner, *the burthen* that comes from the litter *is* the same to other beings, *also*, *besides thee and me*; *and* not only *this burthen*, *but* likewise that which comes from mountains, trees, and houses, or even that which comes from the earth.'

The Translator omitted to English the second of these two stanzas.

all others; being an aggregate of elements aggregated by individuality."*

Having thus spoken, the Brahman was silent, and went on bearing the palankin. But the king leaped out of it, and hastened to prostrate himself at his feet, saying: "Have compassion on me, Brahman, and cast aside the palankin; and tell me who thou art, thus disguised under the appearance of a fool."† The Brahman answered and said: "Hear me, Raja. Who I am it is not possible to say: arrival at any place is for the sake of fruition; and enjoyment of pleasure, or endurance of pain, is the cause of the production of the body. A living being assumes a corporeal form, to reap the results of virtue or vice. The universal cause of all living creatures is virtue or vice. Why, therefore, inquire the cause (of my being the person I appear)." The king said: "Undoubtedly, virtue and vice are the causes of all existent effects; and migration into several bodies is for the purpose of receiving their consequences: but, with respect to what you have asserted, that it is not possible for you to tell me who you are, that is a matter which I am desirous to hear explained. How

* यदा पुंसः पृथग्भावः प्राकृतैः कारणैर्नृप।
सोढव्यस्तु तदायासः कथं वा नृप ते मया॥
यद्द्रव्या शिबिका चेयं तद्द्रव्यो भूतसंग्रहः।
भवतो मेऽखिलस्यास्य ममत्वेनोपबृंहितः॥

† All my MSS. here give this stanza, omitted in the translation:

यो भवान्यन्निमित्तं वा यदागमनकारणम्।
तत्सर्वं कथ्यतां विद्वन्मह्यं शुश्रूषवे त्वया॥

'Who thou *art*, what *is thy* purpose, and what *is* the cause of *thy* coming,—let all this, Sage, be told, by thee, to me, desirous to hear *it*.'

The two commentaries agree in explaining *nimitta* and *kárańa* by *prayojana* and *hetu*.

can it be impossible, Brahman, for any one to declare himself to be that which he is? There can be no detriment to one's-self from applying to it the word *I.*" The Brahman said: "It is true that there is no wrong done to that which is one's-self, by the application, to it, of the word *I*; but the term is characteristic of error, of conceiving that to be the self (or soul) which is not self or soul. The tongue articulates the word *I*, aided by the lips, the teeth, and the palate; and these are the origin of the expression, as they are the causes of the production of speech. If, by these instruments, speech is able to utter the word *I*, it is, nevertheless, improper to assert that speech itself is *I*.[1] The body of a man, characterized by hands, feet, and the like, is made up of various parts. To which of these can I properly apply the denomination *I*? If another being is different, specifically, from me, most excellent monarch, then it may be said that *this* is I, *that* is the other: but, when one only soul is dispersed in all bodies, it is, then, idle to say Who are you? Who am I? Thou art a king; this is a palankin; these are the bearers; these, the running footmen; this is thy retinue. Yet it is untrue that all these are said to be thine. The palankin on which thou sittest is made of timber derived from a tree. What, then? Is it denominated either timber or a tree? People do not say that the king is perched upon a tree, nor that he is seated upon a piece of wood, when you have mounted your palankin. The vehicle is an assemblage of pieces of timber,

[1] That is, speech, or any or all of the faculties or senses, is not soul.

artificially joined together. Judge, prince, for yourself, in what the palankin differs, really, from the wood. Again, contemplate the sticks of the umbrella in their separate state. Where, then, is the umbrella? Apply this reasoning to thee and to me.[1] A man, a woman, a cow, a goat, a horse, an elephant, a bird, a tree, are names assigned to various bodies, which are the consequences of acts. Man[2] is neither a god, nor a man, nor a brute, nor a tree: these are mere varieties of shape, the effects of acts. The thing which, in the world, is called a king, the servant of a king, or by any other appellation, is not a reality; it is the creature of our imaginations: for what is there, in the world that is subject to vicissitude, that does not, in the course of time, go by different names? Thou art called the monarch of the world, the son of thy father, the enemy of thy foes, the husband of thy wife, the father of thy children. What shall I denominate thee? How art thou situated? Art thou the head, or the belly? Or are they thine? Art thou the feet? Or do they belong

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[1] The aggregate limbs and senses no more constitute the individual than the accidental combination of certain pieces of wood makes the fabric anything else than wood: in like manner as the machine is, still, timber, so the body is, still, mere elementary matter. Again, the senses and limbs, considered separately, no more constitute the man than each individual stick constitutes the umbrella. Whether separate or conjoined, therefore, the parts of the body are mere matter; and, as matter does not make up man, they do not constitute an individual.

[2] The term, in this and the preceding clause, is Puṁs; here used generically, there, specifically.

to thee? Thou art, O king, distinct, in thy nature, from all thy members! Now, then, rightly understanding the question, think who I am, and how it is possible for me, after the truth is ascertained (of the identity of all), to recognize any distinction, or to speak of my own individuality by the expression *I.*"

CHAPTER XIV.

Dialogue continued. Bharata expounds the nature of existence, the end of life, and the identification of individual with universal spirit.

PARÁŚARA.—Having heard these remarks, full of profound truth, the king was highly pleased with the Brahman, and respectfully thus addressed him: "What you have said is, no doubt, the truth; but, in listening to it, my mind is much disturbed. You have shown *that* to be discriminative wisdom which exists in all creatures, and which is the great principle that is distinct from plastic nature;* but the assertions—'I do not bear the palankin', 'The palankin does not rest upon me', 'The body, by which the vehicle is conveyed, is different from me', 'The conditions of elementary beings are influenced by acts, through the influence of the qualities, and the qualities are the principles of action';—what sort of positions are these? Upon these doctrines entering into my ears, my mind, which is anxious to investigate the truth, is lost in perplexity. It was my purpose, illustrious sage, to have gone to Kapila Ŕishi, to inquire of him what, in this life, was the most desirable object; but, now that I have heard from you such words, my mind turns to you, to become acquainted with the great end of life. The Ŕishi Kapila is a portion of the mighty and universal Vishńu, who has come down upon earth to dissipate delusion; and, surely, it is he who, in kindness to me, has thus mani-

* "Plastic nature" here renders *prakŕiti*.

fested himself to me, in all that you have said. To me, thus suppliant, then, explain what is the best (of all things); for thou art an ocean overflowing with the waters of (divine) wisdom." The Brahman replied to the king: "You, again, ask me what is the best of all things, not what is the great end of life:[1] but there are many things which are considered best, as well as those which are the great ends (or truths) of life.* To him who, by the worship of the gods, seeks for wealth, prosperity, children, or dominion, each of these is, respectively, best. Best is the rite, or sacrifice, that is rewarded with heavenly pleasures. Best is that which yields the best recompense, although it be not solicited. Self-contemplation, ever practised by devout ascetics, is, to them, the best. But best of all is the identification of soul with the supreme spirit. Hundreds and thousands of conditions may be called the best; but these are not the great and true ends of life. Hear what those are. Wealth cannot be the true end of life; for it may be relinquished through virtue, and its characteristic property is expenditure for the gratification of

[1] You ask what is Śreyas (श्रेयस्), not what is Paramártha (परमार्थ). The first means, literally, 'best', 'most excellent', and is here used to denote temporary and special objects, or sources of happiness, as wealth, posterity, power, &c.; the latter is the one great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul.

* भूयः पृच्छसि किं श्रेयः परमार्थं न पृच्छसि।
श्रेयांसि परमार्थानि ह्यशेषाणि च भूपते॥

desire.* If a son were final truth, that would be equally applicable to a different source; for the son that is, to one, the great end of life, becomes the father of another. Final or supreme truth, therefore, would not exist in this world; as, in all these cases, those objects which are so denominated are the effects of causes, and, consequently, are not finite. If the acquisition of sovereignty were designated by the character of being the great end of all, then finite ends would sometimes be, and sometimes cease to be. If you suppose that the objects to be effected by sacrificial rites, performed according to the rules of the Ṛik, Yajur, and Sáma Vedas, be the great end of life, attend to what I have to say. Any effect which is produced through the causality of earth partakes of the character of its origin, and consists, itself, of clay: so, any act performed by perishable agents, such as fuel, clarified butter, and Kuśa grass, must, itself, be of but temporary efficacy. The great end of life (or truth) is considered, by the wise, to be eternal: but it would be transient, if it were accomplished through transitory things. If you imagine that this great truth is the performance of religious acts, from which no recompense is sought, it is not so: for such acts are the means of obtaining liber-

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* श्रेयांस्येवमनेकानि शतशोऽथ सहस्रशः ।
सन्त्यत्र परमार्थास्तु न स्तेते श्रूयतां च मे ॥
धर्माय त्वज्यते किं तु परमार्थो धनं यदि ।
व्ययश्च क्रियते कस्मात्कामप्राप्त्युपलक्षणः ॥

The Sanskrit scholar will perceive that the translation of these stanzas is not very strict. Many passages somewhat similarly rendered have been passed by, unannotated, in the last fifty pages of this volume.

ation; and truth is (the end,) not the means. Meditation on self, again, is said to be for the sake of supreme truth: but the object of this is, to establish distinctions (between soul and body); and the great truth of all is without distinctions. Union of self with supreme spirit is said to be the great end of all: but this is false; for one substance cannot become, substantially, another.[1] Objects, then, which are considered most desirable are infinite. What the great end of all is, you shall, monarch, briefly learn from me. It is soul—one (in all bodies), pervading, uniform, perfect, preeminent over nature (Prakŕiti), exempt from birth, growth, and decay, omnipresent, undecaying, made up of true knowledge,* independent,† and unconnected with unrealities, with name, species,‡ and the rest,§ in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one's own and

[1] But this is to be understood as applying to the doctrines which distinguish between the vital spirit (Jívátman) and the supreme spirit (Paramátman), the doctrine of the Yoga. It is here argued, that it is absurd to talk of effecting a union between the soul of man and supreme soul; for, if they are distinct, essentially, they cannot combine; if they are already one and the same, it is nonsense to talk of accomplishing their union. The great end of life or truth is not to effect the union of two things, or two parts of one thing, but to know that all is unity.

* *Parajnánamaya.*

† *Nirguńa*; rendered "void of qualities", at p. 320, *supra.*

‡ Játi, 'genus.'

§ See my note, at the end of the volume, on p. 59, l. 8.

in all other bodies, is the great end, or true wisdom, of one who knows the unity and the true principles of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of the scale (Shadja* and the rest), so the nature of the great spirit is single, though its forms be manifold, arising from the consequences of acts. When the difference of the investing form, as that of god or the rest, is destroyed, then there is no distinction."

* Corrected from "Sherga".

CHAPTER XV.

Bharata relates the story of Ṛibhu and Nidágha. The latter, the pupil of the former, becomes a prince, and is visited by his preceptor, who explains to him the principles of unity, and departs.

PARÁŚARA continued.—Having terminated these remarks, the Brahman repeated to the silent and meditating prince a tale illustrative of the doctrines of unity. "Listen, prince", he proceeded, "to what was formerly uttered by Ṛibhu,* imparting holy knowledge to the Brahman Nidágha. Ṛibhu was a son of the supreme† Brahmá, who, from his innate disposition, was of a holy character, and acquainted with true wisdom. Nidágha, the son of Pulastya, was his disciple; and to him Ṛibhu communicated, willingly, perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.‡

"The residence of Pulastya was at Víranagara, a large handsome city on the banks of the Deviká§ river. In a beautiful grove, adjoining to the stream, the pupil of Ṛibhu, Nidágha, conversant with devotional practices, abode. When a thousand divine years had elapsed, Ṛibhu went to the city (of Pulastya), to visit his disciple. Standing at the doorway, at the end of a sacrifice to the Viśwadevas,‖ he was seen by his

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* Some of my MSS. have Bhṛigu. † *Parameshṭhin.*

‡ अवाप्तज्ञानतत्त्वस्य न तस्यादैतवासनाम् ।
स ऋभुस्तर्कयामास निदाघस्य नरेश्वर ॥

§ *Vide* p. 144, *supra*, text and note 4; also p. 147, notes 2 and †.

‖ *Vaiśwadeva* is the original of "a sacrifice", &c.

scholar, who hastened to present him the usual offering (or Arghya), and conducted him into the house; and, when his hands and feet were washed, aud he was seated, Nidágha invited him, respectfully, to eat (when the following dialogue ensued):—

"Ŕibhu. 'Tell me, illustrious Brahman, what food there is in your house; for I am not fond of indifferent viands.'

"Nidágha. 'There are cakes of meal, rice, barley, and pulse, in the house. Partake, venerable sir, of whichever best pleases you.'

"Ŕibhu. 'None of these do I like. Give me rice boiled with sugar,* wheaten cakes, and milk with curds and molasses.'

"Nidágha. 'Ho! dame, be quick, and prepare whatever is most delicate and sweet in the house, to feed our guest.'

"Having thus spoken, the wife of Nidágha, in obedience to her husband's commands, prepared sweet and savoury food,† and set it before the Brahman; and Nidágha, having stood before him, until he had eaten of the meal which he had desired, thus reverentially addressed him:—

"Nidágha. 'Have you eaten sufficiently, and with pleasure, great Brahman? And has your mind received contentment from your food? Where is your (present) residence? Whither do you purpose going? And whence, holy sir, have you now come?'

"Ŕibhu. 'A hungry man, Brahman, must needs be

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* To render *mishťam annam.* *Vide* p. 218, *supra,* note ‡.

† Also to represent *mishťam annam.*

satisfied, when he has finished his meal. Why should you inquire if my hunger has been appeased? When the earthy element is parched by fire, then hunger is engendered; and thirst is produced, when the moisture (of the body) has been absorbed (by internal or digestive heat). Hunger and thirst are the functions* of the body; and satisfaction must always be afforded me by that by which they are removed: for, when hunger is no longer sensible, pleasure and contentment of mind are faculties of the intellect? Ask their condition of the mind, then; for man† is not affected by them. For your three other questions, 'Where I dwell,' 'Whither I go,' and 'Whence I come,' hear this reply: Man (the soul of man) goes everywhere, and penetrates everywhere, like the ether; and is it rational to inquire where it is, or whence or whither thou goest? I neither am going nor coming; nor is my dwelling in any one place; nor art thou thou; nor are others others; nor am I I. If you wonder what reply I should make to your inquiry, why I made any distinction between sweetened and unsweetened food, you shall hear my explanation. What is there that is, really, sweet, or not sweet, to one eating a meal? That which is sweet is no longer so, when it occasions the sense of repletion; and that which is not sweet becomes sweet, when a man (being very hungry) fancies that it is so. What food is there that, first, middle, and last, is equally grateful? As a house built of clay is strengthened by fresh plaster, so is this earthly body (supported) by

* *Dharma.*
† *Puṁs.*

earthly particles; and barley, wheat, pulse, butter, oil, milk, curds, treacle, fruits, and the like are (composed of) atoms of earth. This, therefore, is to be understood by you; that the mind which properly judges of what is, or is not, sweet is impressed with the notion of identity, and that this effect of identity tends to liberation.'

"Having heard these words, conveying the substance of ultimate truth, Nidágha fell at the feet of his visitor, and said: 'Show favour unto me, (illustrious) Brahman; and tell me who it is that, for my good, has come hither, and by whose words the infatuation of my mind is dissipated.' To this, Ŕibhu answered: 'I am Ŕibhu, your preceptor, come hither to communicate to you true wisdom; and, having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vásudeva.' Thus having spoken, and receiving the prostrate homage of Nidágha, rendered with fervent faith, Ŕibhu went his way."

CHAPTER XVI.

Ṛibhu returns to his disciple, and perfects him in divine knowledge. The same recommended to the Raja, by Bharata, who, thereupon, obtains final liberation. Consequences of hearing this legend.

"After the expiration of (another) thousand years, Ṛibhu (again) repaired to the city where Nidágha dwelt, to instruct him further in true wisdom. When he arrived near the town, he beheld a prince entering into it, with a splendid retinue; and his pupil Nidágha, standing afar off, avoiding the crowd; his throat shrivelled with starvation, and bearing from the thicket fuel and holy grass. Ṛibhu approached him, and, saluting him reverentially (as if he was a stranger), demanded why he was standing in such a retired spot. Nidágha replied: 'There is a great crowd of people attending the entrance of the king into the town; and I am staying here to avoid it.' 'Tell me, excellent Brahman,' said Ṛibhu,—'for I believe that thou art wise,—which is, here, the king, and which is any other man.' 'The king,' answered Nidágha, 'is he who is seated on the fierce and stately elephant, vast as a mountain-peak; the others are his attendants.' 'You have shown me,' observed Ṛibhu, 'at one moment the elephant and the king, without noticing any peculiar characteristic by which they may be distinguished. Tell me, venerable sir, is there any difference between them? For I am desirous to know which is, here, the elephant, which is the king.' 'The elephant,' answered Nidágha, 'is underneath; the king is above him. Who

is not aware, Brahman, of the relation between that which bears and that which is borne?' To this Ṛibhu rejoined: 'Still, explain to me, according to what I know of it, this matter. What is it that is meant by the word *underneath*, and what is it that is termed *above*?' As soon as he had uttered this, Nidágha jumped upon Ṛibhu, and said: 'Here is my answer to the question you have asked: I am above, like the Raja; you are underneath, like the elephant. This example, Brahman, is intended for your information.' 'Very well,' said Ṛibhu; 'you, it seems, are, as it were, the Raja, and I am like the elephant. But, come now, do you tell me which of us two is *you*, which is *I*.'

"When Nidágha heard these words, he immediately fell at the feet of the stranger, and said: 'Of a surety, thou art my saintly* preceptor, Ṛibhu. The mind of no other person is so fully imbued with the doctrines of unity as that of my teacher; and, hence, I know that thou art he.' To this, Ṛibhu replied: 'I am your preceptor, by name Ṛibhu, who, pleased with the dutiful attention he has received, has come to Nidágha, to give him instruction. For this purpose have I briefly intimated to you divine truth, the essence of which is the non-duality of all.' Having thus spoken to Nidágha, the Brahman Ṛibhu went away, leaving his disciple profoundly impressed, by his instructions, with belief in unity.† He beheld all beings (thenceforth) as

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* *Bhagavat.*

† ब्राह्मण उवाच।
एवमुक्त्वा ययौ विद्वान्निदाघं स ऋभुर्गुरुः।
निदाघोऽप्युपदेशेन तेनाद्वैतपरोऽभवत् ॥

the same with himself, and, perfect in holy knowledge, obtained final liberation.

"In like manner do thou, O king, who knowest what duty is, regarding equally friend or foe, consider yourself as one with all that exists in the world.* Even as the same sky is, apparently, diversified as white or blue, so Soul, which is, in truth, but one, appears, to erroneous vision, distinct in different persons. That One, which here is all things, is Achyuta (Vishńu), than whom there is none other. He is I; he is thou; he is all: this universe is his form. Abandon the error of distinction."

PARÁŚARA resumed.—The king, being thus instructed, opened his eyes to truth, and abandoned the notion of distinct existence; whilst the Brahman, who, through the recollection of his former lives,† had acquired perfect knowledge, obtained, now, exemption from future birth.‡ Whoever narrates or listens§ to the lessons inculcated in the dialogue between Bharata and the king has his mind enlightened, mistakes not the nature of individuality, and, in the course of his migrations, becomes fitted for ultimate emancipation.[1]‖

[1] This legend is a good specimen of a sectarial graft upon a Pauráńik stem. It is, in a great measure, peculiar to the Vishńu Puráńa; as, although it occurs also in the Bhágavata, it is narrated, there, in a much more concise manner, and in a strain that looks like an abridgment of our text.

* तथा त्वमपि धर्मज्ञ तुल्यात्मरिपुबान्धवः।
भव सर्वगतं ज्ञानज्ञात्मानमवनीपते ॥

† *Játi.* ‡ The original is जन्मन्यपवर्गमाप.

§ Insert 'devoutly', *bhaktiyukta.*

‖ My MSS. have *bhaktiyogya,* 'qualified for quietism.'

CORRIGENDA, &c.

P. 4, notes, l. 4 *ab infra.* The six *úrmis* are, in Sanskrit, *kshudh, tríshńá, śoka, moha, jará, mŕityu,* as enumerated in the commentaries.

P. 9, notes, l. 2. "The penance of the Prachetasas, and its consequences." See the *Bhágavata-puráńa*, IV., XXIV., 13—15, and XXX., XXXI.

P. 13, notes, l. 11. *For* यदाप्न° *read* यदाम्र°.

P. 20, notes, l 13 *ab infra.* The *Harivaṁśá, śl.* 1861, is here referred to.

P. 21, notes, l. 5 *ab infra.* On "Tárksha" see p. 28, note 2.

P. 22, l. 6. See p. 269, text and note 1; also my supplementary note on p. 276.

Has the affiliation of Nágavíthí on Yámi or Yámí, as a daughter, any connexion, due to corrupted tradition, with the old notion that one of the stars of Nágavíthí, namely, Bharańí, has Yama for its presiding deity, being hence called Yámya? At an earlier period than that of the Puráńas, the *vithis*, as we have seen, were accounted sons of Bhŕigu.

P. 23, l. 3 *ab infra.* In later times the Kŕittikás were six in number. See Colebrooke's *Miscellaneous Essays*, Vol. II., p. 331. At an earlier period, however, there were seven. They are called Ambá, Dulá, Nitatni, Abhrayantí, Meghayantí, Varshayantí, and Chupuńiká. See Mr. Cowell's edition of the *Saṁhitá* of the Black *Yajur-veda* and Mádhava Áchárya's Commentary, Vol. II., p. 425. The commentator there enumerates them, anticipating on the passage of the text where they are named,—IV., IV., 5, 1.

P. 24, notes, line 3 *ab infra.* Ahirbudhnya is the uncorrupted word. See Professor Wilson's Translation of the *Ŕig-veda*, Vol. II., pp. 191 and 287.

P. 28, note *. *For* तार्क्षस्य *read* तार्क्ष्य.

P. 29, note 2. The passage of the *Rámáyańa* about Kŕiśáśwa, &c. is in the *Bála-káńda*, XXI., 14, 15, which, however, names Jayá and Suprabhá. Only in the Bengal recension, *Ádi-káńda*, XXIV., 14, 15, do we read of Jayá and Vijayá.

P. 47, l. 13. Delete a "the."

P. 59, l. 8. "Without name or shape." In the *Vedánta-paribhásha* the following stanza is quoted anonymously:

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यं त्रयं ब्रह्मरूपं मायारूपं ततो द्वयम् ॥

'*Of the conjoint real and unreal there are* five particulars *predicable*: is, appears, *is* delightsome, species, and name. The first three *are* the essence of Brahma; the remaining two, the essence of illusion.'

Compare the passage in p. 328, annotated in note §.

P. 67, last line of text. *For* tho *read* the.

P. 71, note ††. The Kálakeyas are mentioned in the *Mahábhárata, Ádi-parvan*, 162.

P. 74, notes, l. 3 *ab infra.* On "Yátudhánas" see my annotations in p. 292.

P. 81, l. 13 *ab infra. Read* Suvíttá.

P. 85, l. 10. "Soma," &c. There is, here, a reference to the twofold character of Soma, as moon, and as moon-plant. See Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., pp. 135—140.

P. 86, l. 5. *For* Śankhapada *read* Śankhapád; and see note † in p. 262, particularly its end.

P. 86. The second note is wrongly numbered.

P. 87, l. 20. "His third portion is time." I subjoin, for illustration, Dr. Muir's translation—without his appended notes—of two interesting hymns from the *Atharva-veda*; XIX., 53, and X., 54:

"1. Time carries [us] forward, a steed, with seven rays, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount: his wheels are all the worlds.

"2. Thus Time moves on seven wheels; he has seven naves; immortality is his axle. He is at present all these worlds. Time hastens onward, the first god.

"3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him Time, in the highest heaven

"4. It is he who drew forth the worlds, and encircled them. Being the father, he became their son. There is no other power superior to him.

"5. Time generated the sky and these earths. Set in motion by Time, the past and the future subsi st.

"6. Time created the earth; by Time the sun burns; through Time all beings [exist]; through Time the eye sees.

"7. Mind, breath, name, are embraced in Time. All these creatures rejoice, when Time arrives.

"8. In Time rigorous abstraction (*tapas*), in Time the highest (*jyeshṭham*), in Time divine knowledge (*brahma*), is comprehended. Time is lord of all things, he who was the father of Prajápati.

"9. That [universe] has been set in motion by him, produced by him, and is supported on him. Time, becoming divine energy (*brahma*), supports Parameshṭhin.

"10. Time produced creatures; Time, in the beginning, [formed] Prajápati. The self-born Kaśyapa sprang from Time; and from Time [sprang] rigorous abstraction (*tapas*)."

"1. From Time the waters were produced, together with divine knowledge (*brahma*), *tapas*, and the regions. Through Time the sun rises, and again sets.

"2. Through Time the wind blows [*lit.*, purifies]; through Time the earth is vast. The great sky is embraced in Time.

"3. Through Time the hymn (*mantra*) formerly produced both the past and the future. From Time sprang the Ṛik verses. The Yajus was produced from Time.

"4. Through Time they created the sacrifice, an imperishable portion for the gods. On Time the Gandharvas and Apsarases, on Time the worlds, are supported.

"5, 6. Through Time this Angiras and Atharvan rule over the sky. Having, through divine knowledge (*brahma*), conquered both this world, and the highest world, and the holy worlds, and the holy ordinances (*vidhṛitiḥ*), yea, all worlds, Time moves onward, as the supreme god."

Journal of the Royal Asiatic Society, New Series, Vol. I., pp. 380, 381.

See, further, on the identity of Vishṇu with Time, Professor Wilson's Translation of the *Ṛig-veda*, Vol. II., Introduction, p. viii., and p. 97, note c.

P. 91, notes, l. 1. *Read* निर्व्यापार.

P. 93, last line. To write, as in the Vedas, Vasishṭha is, alone, etymologically correct; the word being the superlative of *vasu*. But the form Vaśishṭha, so common in Bengal and Central India manuscripts of post-vaidik compositions, is sanctioned by a paranomasia in the *Raghuvaṁśa*, II., 70.

P. 95, l. 5. "Time," &c. See my supplementary note on p. 87, l. 20.

P. 100, note *. *For* daitya *read* dayita.

P. 102, ll. 3 and 13. *Read* Hiraṅwat.

P. 112, note, l. 1. *Read* Apsarases. L. 10. *Read* Jwalana *and* Ambupa.

P. 115, l. 3. For the Uttarakurus, dwellers beyond the Himálaya, see the *Aitareya-bráhmaṅa*, as quoted in Colebrooke's *Miscellaneous Essays*, Vol. I., p. 38. Also see *Original Sanskrit Texts*, Parts I. and II., passim.

P. 117, l. 2. *For* Ásitoda *read* Asitoda.

P. 119, notes, l. 12. *Read* कौटिल्या°.

P. 120, note †. For the Vankshu, see the *Mahábhárata*, *Anuśásana-parvan*, 7648.

P. 121, notes, l. 9 *ab infra*. *Read* Gaṅḍaki.

P. 123, notes, l. 1. *For* Haṁśa *and* Gandhamádaná *read* Haṁsa *and* Gandhamádana.

P. 125, l. 5. *For* Hayasiras *read* Hayaśiras

P. 128, notes, l. 11 *ab infra*. "Adisathrus," &c. "In *India intra Gangem*, Ptolemy mentions many mountains the names of which can with difficulty be supplied with their modern representatives: as the Orudii M., in the S. extremity of the land between the Tyndis and the Chaberus; the Uxentus M., to the N. of them; the Adisathrus M.; the Bittigo M. (probably the range now known as the *Ghâts*), and the M. Vindius (unquestionably the present *Vindhya*), which extends N. E. and S. W., along the N. bank of the *Nerbudda*; M. Sardonix (probably the present *Sautpura*); and M. Apocopa (perhaps the present *Aravelli*)." Dr. William Smith's *Dictionary of Greek and Roman Geography*, Vol. II., p. 46.

P. 129, notes, l. 10. *For* Ávatrana *read* Ávartana.

P. 130, notes, l. 3. For a translation, by Professor Wilson, of some curious passages from the *Mahábhárata*, *Karṅa-parvan*, XLIV., XLV., characterizing various nations, as the Jartikas, Báhíkas, Áraṭṭas, Madras, Khaśas, Madrakas, and Yavanas, which last are said—*śl.* 2107—to be "wise and preeminently brave", see the *Asiatic Researches*, Vol. XV., pp. 108, 109.

The Yavanas are among the nations produced, from various parts of her body, by the cow of plenty, Kámadhenu, for Viśwámitra. The other nations were the Pahlavas, Śakas. Kámbojas, Háritas, and Kirátakas. *Rámáyaṅa*, *Bála-káṅḍa*, LIV., LV.

P. 131, notes, l. 13. *For* Charmanwati *and* Siprá *read* Charmaṅwatí *and* Śiprá.

P. 131, note ¶. The Vedasmṛiti is named in the *Mahábhárata*, *Anuśásana-parvan*, 7651, after the Hiraṅwatí, Vitastá, and Plakshavatí, and before the Vedavatí, Málavá, and Aśwavatí

The Pauráṅik passage quoted in the *Niti-mayúkha* and *Púrta-kamalákara*, to which I have so often referred, is reproduced in part in the *Rájyábhisheka-paddhati*, likewise, which credits it to the *Vasishṭha-saṁhitá*.

P. 132, notes, l. 11. *For* Ŕishika *read* Ŕishiká.

P. 134, note †. Lake Mánasasarovara lies in Úndes or Húndes. See the *Asiatic Researches*, Vol. XII. Also, we read, in the Parsee scriptures, of the Hunus.

P. 135, notes, ll. 4 and 7. On Śákala see M. V. de Saint-Martin's *Mémoire Analytique*, &c., pp. 74—80. At p. 79, *ibid.*, foot-note, Śákala is said to have been the capital of the Báhikas.

P. 136, notes, l. 3. It is in *śl.* 1189 of the *Sabhá-parvan* that the Ambashṭhas are mentioned.

P. 140, l. 1. "Gandhamádana." Some MSS. have,—and very much preferably,—Ŕikshavat. Gandhamádana—see p. 115,—is one of four mythical mountains, each of which is ten thousand *yojanas* (leagues) high.

P. 141, notes, l. 2. Mount Śuktimat is named in *śl.* 1079 of the *Sabhá-parvan.*

P. 141, notes, l. 6. For Mount Mekala—not Maináka—as the source of the Sone, see note ‡ in p. 151: and see p. 160, note 4. The real *Rámáyańa* does not state—so far as I know—from what mountain the Sone originates.

P. 141, notes, l. 9. "Ŕishabha." This mountain is mentioned in the Bengal recension of the *Rámáyańa*, *Kishkindhá-káńda*, XLI, 4. In the genuine *Rámáyańa*, the reading is Vŕishabha. For a stream called Vŕishabhá, see p. 152.

P. 142, notes, l. 1. *Read* Balakrama.

P. 142, note ††. On the Báhudá see Colonel Wilford, *Asiatic Researches*, Vol. XIV., p. 418, 419. The Bengal *Rámáyańa*, *Kishkindhá-káńda*, XLI., 13, in a passage to which there is nothing correspondent in the true *Rámáyańa*, makes mention of the Báhudá, and also of the Vetravatí, deriving the latter from the Vindhya mountains.

P. 143, line 1. "Vetravatí." See the last note.

P. 143, notes, l. 10. *For* ब्रह्मव° *read* ब्रह्माव°.

P. 143, notes, l. 18. *For* सरस्वत्या: दृषद्वद्° *read* सरस्वत्या दृषद्वत्यु°.

P. 144, notes, l. 11. The referring of the Vedasmŕitá to the Páripátra range seems to be based on the probable assumption of the identity of this river with the Vedasmŕiti; for which see p. 130.

P. 147, note *. Since writing this note, I find, that, according to General Cunningham, the Párvatí, which flows not far from Narwar, is, at this day, called Párá, also. See *Journal As. Soc. Bengal*, 1865, Part I., p. 116.

P. 148, l. 5. The Páṭalávatí is spoken of in the *Málati-mádhava*, p. 155.

P. 149, l. 5. The Suvástu river is named in the *Ŕig-veda*, VIII., XIX., 37.

P. 151, line 1. Professor Wilson often writes *e* for *a*, when a semivowel follows. Hence I changed his "Selu" to Salu. But it seems pretty clear, from good MSS., and on other grounds, that we have, here, no name of a river, but the particle *khalu.*

P. 151, note 8. For the river Tamasí, connected with the Sarayú, see the *Asiatic Researches*, Vol. XIV., pp. 411, 412.

P. 152, note †. My suspicion of interpolation is strengthened by the fact that some MSS. have Brahmamedhyá—not Brahmabodhyá—just after Antraśilá.

P. 153, note †. Erase *vipápá*, which, very probably, is the name of a river. See p. 192, note ‡.

P. 154, note 7. The names of a large number of rivers will be found in

the *Harivaṁśa*, *śl.* 9505—9518. And see M. Langlois's Translation, Vol. I., pp. 507—509.

P. 158, note ‡. General Cunningham, and with apparent good reason, has lately shifted the site of Kauśámbí from the side of the Ganges to that of the Jumna. See *Journal As. Soc. Bengal*, 1865, Part I., pp. 223—234.

In General Cunningham's Report to which I here refer, Harshavardhana is synchronized with a certain king of Gujerat, it is suggested that he is identifiable with the Harsha of the *Ratnávalí*, &c &c., precisely as if these things had not long been in print, in the Preface to the *Vásavadattá*, and also—most of them—in the Journal to which General Cunningham contributes his Report. Inasmuch as he is capable of taking *akshayavaṭa* to signify "shadowless Banian tree", it is somewhat remarkable that, at variance with M. Julien, he should write Rájyavardhana.

P. 159, note †. *For* supra *read* infra.

P. 159, note ††. See, on the Pulindas, the *Étude sur la Géog. Grecque et Latine de l'Inde* of M. V. de Saint-Martin, p. 247.

P. 161, note §. For "Rámnagar, or Ahichhatra",—with some mention of Kámpilya,—see General Cunningham's Report, *Journal As. Soc. Bengal*, 1865, Part I., pp. 177—187.

P. 165, note 3. Referring to this note,—in the Preface to Mr. Molesworth's Maráṭhí Dictionary, p. xxiii.,—Dr. John Wilson, with his far too usual inaccuracy, says that "*Maharatta* [read *Marahaṭṭa*] is the Páli form of *Mahárásht́ra*, which, with the variant reading *Mallarásht́ra*, appears in several of the Puráṇas, as the Vishńu." Where does the *Vishńu-puráṇa* mention Mahárásht́ra? And what Puráṇa has the variant which he speaks of?

P. 165, note 4. Kerala is mentioned in p. 177. The country of Kerala is said to be called Murala, also. See *Journal of the American Oriental Society*, Vol. VI., p. 527, note 13.

P. 165, note 9. On Videhá, Mithilá, and Tirhoot, see M. V. de Saint-Martin's *Mémoire Analytique*, &c., pp. 116, 117.

P. 172, note 2. Since Professor Wilson found Kuśajas and Kośalas, it is obvious to suggest that the true readings may, possibly, be Kuśajas and Káśajas, unless the Kuśajas were so called from a person named Kuśa.

P. 173, l. 1. Śúrasenas in the north are spoken of in the *Mahábhárata*, *Droṇa-parvan*, *śl.* 183. Also see p. 156, note 2.

P. 173, l. 2 and note *. Mádhumata looks as if it might be connected with Madhumatí. One river of this name is an affluent of the Sindhu in Central India. See the *Málatí-mádhava*, p. 145.

P. 175, l. 3. For "Kauravyas" good MSS. exhibit कौरव्य, a vocative case, denoting, here, Dhṛitaráshṭ́ra.

P. 176, note 8. In the *Revá-máhátmya* we read of the rivers Barbará and Barbarí. They should seem to be derived from the name of a country, as Muralá from Murala, &c. &c.

P. 177, l. 2 and note *. The शैवेन्द्राः of some MSS. is, at all events, Sanskrit. But who were the Śaivas and Aindras?

P. 179, note 4. *Read* Kokabakas.

P. 180, note *. M. V. de Saint Martin—*Mémoire Analytique*, &c., pp. 84, 85—thinks that the northern Málavas were intended by the classical Malli. Also see p. 165, *supra*, notes 3 and §.

P. 183, l. 2. *Read* Śúdras.

P. 193, l. 10. "Soma" perhaps designates, in this place, not the moon, but the personified moon-plant. See note * in p. 195.

P. 198, note ||. *Read* क्रौञ्चद्वीपस्थ.

P. 206, note †. Instead of "mother" it may be better, here, to put "supportress"; धात्री being derivable both from धे and from धा.

P. 213, notes, l. 3 *ab infra*. *For* ominology *read* teratology.

P. 215, l. 2. *Read* Kálasútra.

P. 222, note 2. In all my MSS. I find Professor Wilson's नाशौच-कीर्त्तने: but the right reading seems to be नाशौचं कीर्त्तने; and we should translate, instead of "for its repetition", &c.: '*There can be* no impurity, when he is praised; for he *is* a means of purity.'

P. 225, l. 15. According to the *Aitareya-bráhmaṇa*,—as quoted by Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., p. 310,—"the heavenly world is distant from hence a thousand days' journey on horseback."

P. 229, notes, l. 2. For Viráj, see Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., p. 354, note 2.

P. 230, notes, l. 3. *Read* Káśi Khaṅḍa.

P. 233, notes, l. 5 *ab infra*. *Read* द्वाभ्याम्।

P. 236, notes, ll. 2, 5. The larger commentary takes परमं = कारणम्. According to this, the sense is "the cause-resort of the existent", &c.

P. 240, notes, l. 5 *ab infra*. *Vibhávari* is the feminine of *vibhávan*, as *pivarí* is the feminine of *pivan*, &c. &c.

P. 241, note †. Dr. Muir translates, as follows, a curious relevant passage of the *Aitareya-bráhmaṇa*: "The Sun neither ever sets or rises. When people think he sets by day, he (only) turns himself round, after reaching the end of that (portion of time), and makes night below and day above. Then, when people think he rises out of night, he (only) turns himself round, after reaching the end of that (portion of time), and makes day below and night above. In truth, he never sets. The man who knows this, that the sun never sets, enjoys union and sameness of nature with him, and abides in the same sphere." *Journal of the Royal Asiatic Society*, New Series, Vol. I., p. 310.

P. 245, notes, l. 8. *Read* सूर्य ग्रीष्मम°.

P. 249, note *. Compare Ushá and Ushas with Apsará and Apsaras.

P. 251, notes, l. 12 *ab infra*. A comma has dropped out after "Mahídhara."

P. 252, notes, l. 15. *Read* सूर्यो.

P. 261, l. 2. For Anumati, see Goldstücker's *Dictionary*, *sub voce*.

P. 261, note *. Also see Professor Wilson's Translation of the *Ŕig-veda*, Vol. II., p. 289, where Gangú occurs instead of Kuhú.

P. 266, notes, l. 1. The verses there referred to have since come to light in the *Váyu-puráṇa*, but in a part of the work where I little expected to find them. My MSS. agree, in their text of the passage, very closely with the commentaries from which I have taken it in note * at p. 265.

P. 266, notes, l. 2 *ab infra*. Such *sandhi* as is seen in शृंसन्तो च्च°

is unjustifiable, indeed; but it is very common in the best MSS. of the Puráńas. Another such specimen occurs in p. 297, notes, l. 15.

P. 268, notes, l. 14. *Read* आचन्द्रतारकम्.

P. 271, note †. As भूतं means not only 'what was' but 'what is', we may translate: 'whether existent, with', &c. Neither of the commentaries touches on this passage.

P. 271, note ‡. The words दिवीव चक्षुराततं are in the *Ŕig-veda*, I., XXII., 20: and it was thence that they were derived to the *Vishńu-puráńa*. Professor Wilson—in his Translation, Vol. I., p. 54—renders them "as the eye ranges over the sky." Dr. Muir—*Original Sanskrit Texts*, Part IV., p. 55—has "like an eye fixed in the sky." The eye spoken of, alike in the *Ŕig-veda* and in the *Vishńu-puráńa*, is the sun.

P. 276. The first line of the passage here quoted from Devala, and the first of that from Garga, are adduced, and as theirs, by Aparáditya, commenting on the *Yájnavalkya-smŕiti*, III., 187.

P. 277, last line. Place a semicolon after "Kŕittiká."

P. 281, notes, l. 17. *Read* भगवान्नङ्गामाकाशगोचराम्.

P. 286, notes, l. 12 *ab infra*. *Read* "Medini-kośa".

P. 287, notes, l. 17 *ab infra*. For "*Linga-puráńa*" read "most of my MSS. of the *Linga-puráńa*".

P. 288, ll. 8, 10. For Tárkshya – of Tárksha – and Arishťanemi, see p. 28, note 2; also, Professor Wilson's Translation of the *Ŕig-veda*, Vol. I., p. 229, note a.

P. 288, note §, near the end. There is, also, a proper name Ápa. *Vide* p. 23, l. 5.

P. 291, notes, l. 3, *ab infra*. *Read* Úrja.

P. 295, l. 9 and note †. Strike out all the note but the reference at its end. The text should be corrected to "Bŕihat and Rathantara". For two passages of the *Ŕig-veda*,—VI., XLVI., 1, 2, and VII., XXXII., 22, 23,—so denominated, as imported into the *Sáma-veda*, see the *Aitareya-bráhmańa*, *passim*. See, further, the *Ŕig-veda*, I., LII., 9, and I., CLXIV., 25.

P. 295, notes, l. 8. *For* in *read* though in.

P. 299, l. 6. Similarly, the car of the Násatyas or Aświns has three wheels. See the *Ŕig-veda*, I., XXXIV., 9, &c. &c.

P. 300, l. 9. On the immortality of the gods, and the cause thereof, see Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., pp. 62, 63, and 135—140.

P. 303, note †. The Agnishwáttas are mentioned in the *Ŕig-veda*, X., XV., 11.

P. 313, note ‡. *For* my *read* the Translator's.

P. 313, note ‡. *Read* the seventh. Also see, for the Mahánada river, p. 142, note 3.

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